

the Council, which speaks only of the Ordination and Institution of Ministers: That the Ordinance of Orleans was never executed in France: That tho' it had been executed, yet Princes thought it an Honour to confirm their Laws to the Canons in Matters of Ecclesiastical Right, as the Age of Priests certainly is: That what the Council decreed concerning the Rights of Bishops over the Revenues of Fabricks and Hospitals, is not contrary to the King's Rights: That the Management of the Revenues of the Church belongs to the Bishops; but yet they are obliged to observe Usages and Customs: That the Council does not approve of the Marriages of the Children of Families without the Consent of their nearest Relations: That it detests them, but does not declare them null, because they are Sacraments: That even the Ordinances of our Kings did not declare them null, but only laid Penalties upon the Contractors: That no Edicts approved of Protestant Marriages, only tolerated them; and that the Blessing of the priest is necessary for the Administration of a Sacrament: That the Council made no Innovation about the Provisions of Bishopricks, only exhorted Kings to do their Duty: That the Article concerning Visitation by great Vicars is conformable to the Disposition of the Ordinance of Orleans, Art. 7. and that the Council does not take from Bishops the Power of visiting their Exempts: That it is advisable that the Cognizance of criminal Causes of Bishops should be referred to the Pope; and since the Institution of Bishops belongs to him, the Destination of them ought to do so likewise: That Kings and Civil Magistrates ought not to try the Causes of Ecclesiastical Persons. Here our Author is very large: That the Council has not meddled with the Privileges of Kings, nor hindered their examining Questions of Fact and Possession concerning Tithes and Benefices: That the Unions of Benefices, forbidden by the Councils of Constance and Basil, are not such as are made in favour of the Benefice but such as are in favour of a Person: That the Abolition of *Indults* (k) is a very great Advantage to the Gallican Church: That the Conservators of Universities ought not to try Ordinary or Ecclesiastical Causes as Ecclesiasticks, but only the Royal Privileges of Universities; which the Council does not forbid: That the Council does not suffer those that profess a Monastick Life to give their Estates to Monasteries; nor does it speak of those Estates which may fall by Succession to Monks, but only of those which a Monk may keep or hold by Law: That when the Council allows the Mendicant Friars to possess Real Estates, it excepts *Cordeliers* and *Capuchins*, who chiefly are the Persons of whom those Decrees are to be understood, which also do not intrench upon any Privilege or Dispensation which may be granted to them: That the Council's Regulation of the Age when People may be profest, ought to be preferred to that in the Ordinance tho' they are reconcilable; since the Article in the Ordinance relates only to their Disposition of their Estates: That the Church may direct Kings and Princes in Matters Spiritual and Ecclesiastical: That the Canon which allows Ecclesiastical Judges to contrain Men by pecuniary Mulcts, Seizures and Executions upon their Estates, is to be understood only of real and personal Causes, of which they may take Cognizance, and that with the Assistance of the Secular Arm: That the Cognizance of the Rights of Patronage ought to belong to Ecclesiastical Judges, since those Causes relate to the Right of Provision to those Churches, which is Spiritual: That the Decree of the Council concerning the Judges Delegates, is only a Precaution against the Pope's delegating ignorant Persons. This Author maintains Tithes to be of Divine Right; and writes with great vehemency against Duels, to justify the Decree of the Council upon those two Articles. But when he comes to speak of the Penalty enacted against Kings; namely, depriving them of their Dominions in Can. 19. Of the Decree of Reformation, Sess. 9. he does not defend it well. He gives two Answers to that Objection: First, That the Council speaks only of the Vassals and Feudataries of the Church, which seems not to agree with the Terms of the Canon: Secondly, that Kings may be deprived of their Dominions by the Pope, in case of Heresy, of Persecution or Usurpation of the Estate of the Church, which is what can by no means be maintained. Lastly, this Author pretends that the Pope has a Right to approve and confirm the Council, and that the Council of Trent had reason to wait for his Confirmation; and that this Confirmation was granted by the Pope Jan. 26, 1564. Whence he concludes, that *du Moulin* did ill to give his Opinion, that the Council of Trent ought not to be received in France; and that the King would do very well to publish, keep and observe it, as very necessary to reform several things, which (says he) 'darken the Lustre and Beauty of the sincerity of the Christian Faith in France. These are the principal Heads of the Answer of *Peter Gregory of Thoulouze* to *du Moulin's* Consultation concerning the Council. It is well written and very learned. This Author taught at *Gabors* and *Thoulouze* before he profest at

Pont-a-Mousson. He wrote besides these following Books; *Syntagma Juris Universi*; *Partitiones Juris Canonici*; *De Beneficiis Ecclesiasticis*; *De Republica*. His Treatise in Defence of the Council was not printed till 1583. long after *du Moulin's* Death. He died in 1597.

Return we now to *du Moulin's* Works upon the Canon Law. He wrote Notes upon *Gratian's* Decree, and upon the Decretals. These Notes are taken out of the best Authors, and are very useful to restore and illustrate the Text. Some of these seeming to *M. Gabriel du Pineau* to be too free, and injurious to the Holy See, nay, to the Church it self, he corrected them by other Notes, wherein he falls into the contrary Extream. *M. Francis Pinsson* endeavour'd to correct them both by new Notes, which are full of Quotations. All this is in the Beginning of the third Volume of the last Edition of *du Moulin's* Works.

Next to these comes his Commentary upon *Henry II's* Edict against the lesser Dates, printed at *Lyon* in 1552. The Epistle Dedicatory to the King before it is in French; in which *du Moulin* touches upon two Points: First, that Kings have a Right to make Laws concerning Ecclesiastical Discipline. Secondly, that the Scriptures are the Rule of Faith; and that humane Traditions ought not to be followed. He proves the first Proposition in the Beginning of his Work, by Numbers of Examples of Laws of our Kings and Emperors: Then he produces the Ordinance of *Henry II.* and explains it with Latin Notes; after which comes *Charles IV's* Edict against *Annates*. After he has reckoned up these Inconveniencies, he makes a long Discourse concerning the Usurpations and Abuses of Popes. This Part is filled with so great a Variety of Matters, that it is impossible to set down Particulars: It is sufficient to say, that he has heaped together in this Latin Work, and yet more in the French one, an infinite Number of Facts against the Court of *Rome*, and the Popes. The French Treatise may pass for a Collection of all that can be said most to the Disadvantage of the Holy See. This Discourse was answered by *Raimond le Roux*, who also dedicates his Book to the King; that is a bare Defence of the Popes, in which the Facts alledged by *du Moulin* are discussed.

Francis Hotman *Sieur de Villiers*, wrote a Tract against this Book, Entituled, *Of the State of the Primitive Church, and its Priesthoods*; in which is discoursed of Patriarchs, Metropolitans, Archbishops, Primates and Suffragans, Priests, Deacons, Subdeacons, and of the Power of the Pope. This Tract is short, but learned. *Le Roux* replied to it by way of Dialogue. Those that will read these Discourses, will find many famous Passages of Councils, and ancient Fathers, relating to the Hierarchy and the Government of the Church in them, not only cited and produced, but illustrated and explained with abundance of Erudition on both sides.

This Volume is closed with a large Discourse concerning Benefices, by *James de Selve*, Counsellor in the Parliament of *Paris*, upon which *du Moulin* wrote Notes.

We have already mentioned some Tracts which are in the fifth Volume of *Charles du Moulin's* Works. Something must be said of these that follow.

A Commentary upon the Rules of the Roman Chancery, which are received and allowed in France; viz. Rule 18. *de infirmis resignantibus*, which says, that Resignations into the Pope's Hands are null, if the Resigner does not outlive his Resignation twenty Days. Upon the Rule *de publicandis resignationibus*, which sets forth, that the Resignee is bound to publish the Resignation, and to take Possession of his Benefice within six Months after the Resignation is admitted; and that in case the Resigner dies after that time, and the Resignee shall have neglected to take Possession, the Benefice shall be esteemed vacant by Death. Upon the Rules, *de impetrantibus beneficia viventium*, and, *de verisimili notitia*; which sets forth, that if any Man begs the Benefice of a Man that is alive, upon supposition that he is dead, the Provision shall be null when the Incumbent comes to die; and, in order to hinder these Frauds, that the Papal Provisions shall not be looked upon as valid, if there be not twenty Days between the Death of the deceased Incumbent, and the Day of their Date. Upon the Rule, *de annali possessione*, which sets forth, that if a Man would obtain the Benefice of one that has been in possession a Year, he must have the Cause expressed in his Provisions, with the Name and Quality of the present Possessor, and the time how long he has possessed it; and that too must be assigned within six Months. *Du Moulin's* Commentary upon these Rules was lengthened by *de Lozier's* Notes, who treats upon several Questions which *du Moulin* never meddled with. These Tracts are excellent for those who would be learned in Beneficiary Matters.

Lastly, one may reckon among *Charles du Moulin's* Discourses upon the Canon Law, his Notes upon *Decius de Mugello's* Commentary upon the Rules of the Papal Law, and upon *Philip Decius's* Councils upon the Canon Law; tho' those Pieces are very dry, and of little Use.

(k) Grants of Popes, by which any Person has a *Gratia Ex-*

petitiva to a Benefice given him, are called *Indults*.

Du Moulin's Harmony or Conference of the four Evangelists, with the Notes which he wrote at Orleans, during the Siege of that City in 1562. which he printed and dedicated to Charles IX. in 1565. are purely Theological. He there sets down the Text of the four Evangelists entire, without Confusion or Mixture, and in different Columns, and blames *Osiander* and *Calvin*, for jumbling the Texts of the four Evangelists to make but One. He uses the Vulgate, tho' he alters in some places, to make it conformable to the Greek Text. In his Notes he not only gives Reasons for the Method which he observes in his Harmony, and the Version which he follows, but he also explains a great many difficult Passages in the Gospels with abundance of Erudition. He often there refutes *Osiander* and *Calvin*; and yet he declares entirely for the Calvinists in the Matter of the Supper, and rejects the Opinion of the Catholics with a good deal of Sharpness. He opposes also the Primacy of St. Peter. He holds, that the Baptism of St. John was as efficacious as that of Jesus Christ. He denies Purgatory; and speaks of Priests and Catholics every where in an unworthy manner, calling the Priests *Sacrificuli*, and the Catholics *Papists*, which are unpardonable Liberties, tho' at the same time there are several of his Notes very learned, and very useful.

In one place he leaves almost all Interpreters, ancient and modern; and that is *Mark* 3. 20, 21. which is the 30th Part of his Harmony. Those Verses are commonly rendered thus; *And the Multitude cometh together again, so that they could not so much as eat Bread; And when his Friends heard of it, they went out to lay hold on him; for they said, he is beside himself.* *Du Moulin* not being willing to attribute to the Kindred or the Disciples of Jesus Christ so foolish a Conceit as that translates that Passage thus; *When Jesus Christ and his Apostles came back into the House, a Crowd of people got together, so that they could not so much as eat Bread; which when his Friends, (i. e.) the Apostles and Disciples of Jesus Christ heard, they went out to hold him, (i. e.) to hinder him from coming in) saying, he was gone out.*

Tho' *du Moulin's* Notions seem to be Calvinistical in his Notes upon the Gospels, which he wrote in 1562. and printed in 1565. yet soon after he declared himself openly against their Sect, both in his Complaint exhibited against them in the Court of Parliament of Paris in the beginning of the Year 1566. and in his Defence which he published under the Name of *Simon Chaluaires*: For there he declaims not only against the Persons of *Calvin*, *Beza*, and the other Ministers, against their Conduct, their Cabals, their Exorbitancies; but he also reprehends their Doctrine, and accuses them of several Heresies; such as believing, ' That all Sins are equal; that St. Peter's Sin, at the time of the Passion of Jesus Christ, was as great as Judas's; that neither of them could help his sinning; that both their Sins were eternally pre-ordained of God; that if Judas had not sinned, Jesus Christ had not redeemed us; that the Pains of Hell are equal, as well as the Joys of Paradise; that God made Sins, and leads Men to sin; that all things happen necessarily; that God fore-ordained and appointed every thing from all Eternity; and that this Predestination takes away Liberty.

Du Moulin however does not retract in this Book any Errors which he had advanced; and tho' he is here more favourable to the Catholics, yet he does not seem to be sufficiently devoted to the Church: Yet he boasts there, that he never learned any thing of the Ministers, but came to the Knowledge of the Truth by himself; and he pretends that he had a sufficient Vocation and Mission to teach it. It was not till his last Illness, which came upon him quickly after, that he got entirely free from his Wanderings: Till then he followed his own Lights, and was neither a good Catholic, a zealous Calvinist, nor a rigid Protestant. He never approved of *Calvin's* Opinions concerning Predestination and Liberty; and in his *Commentary upon the Customary of Paris* in 1538. he refuted them: That began the Hatred which the Calvinists ever after bore him.

It is certain that *du Moulin* was not only one of the greatest Lawyers of his Time, but also a Man of as great Reading and Erudition as most Men of that Age. He wrote easily and correctly in Latin and French; yet he does not speak Latin with so much Elegance and Politeness as *Cujacius*, who blames his Style. *Cujus salebrosa*, (says he) *incondita Oratio*. His Books are full of Satirical Reflections, and Railings against those that are not of his Opinion. He spared no body, and reproved even the most considerable Men with Sharpness. He had so great an Opinion of his own Knowledge, that he used to write at the top of his Opinions, *I that yield to no Man, and whom no Man can teach*. These Failings are counterbalanced by abundance of Sincerity, Probity, Disinterestedness, Zeal for his Country and his Prince, and Love for the publick Good, and for Truth.

Whilst he endeavours to bring Arguments for his Opinions, he often brings very weak ones: He does not always reason justly; and sometimes quotes Authorities which do not prove what he designs. We are not to expect an exact Critical Knowledge from him of Authors, and of Ecclesiastical History; and yet he had a good deal. He had read the Fathers, and Ecclesiastical Historians, the Canons of Councils, the Canonists, and even the School Divines, with Care. In a word, it is amazing, that one Man could read and write so many Books, being taken up with abundance of other Business, and having met with so many Crosses in his Life.

The greatest part of his Books were printed in his Lifetime in France and elsewhere, His Name being odious in Italy, they were published there under the Name of *Gaspar Caballinus*. They were afterwards collected and published in several Volumes.

The first Edition, in three Volumes, came out at Paris in 1612. and was reprinted in 1625. It was increased with one Volume in 1652. The last Edition, which was published in 1681. is in five great Volumes. His Discourse against the Lesser Dates, was printed at Lyons in 1552. in Latin, and in French in 1554. and enlarged in 1561. and 1564. His *Commentary upon the Rules of the Chancery* came out at Lyons 1552. His Consultation about the Council of Trent was printed in French at Lyons in 1564. and translated into Latin at Poitiers in 1565. with his *Counsel against the Jesuits*: His *Harmony with the Notes at Paris* in 1565. and his *Notes upon the Canon Law* in 1603.

ONUPHRIUS PANVINIUS.

Onuphrius Panvinus, a Veronese, of the Order of the Hermites of St. Augustin, was the Man of all the Authors in the sixteenth Century that had studied the Roman Antiquities most. He was indefatigable in Labour, and spent Nights and Days in reading of the Ancients, which made *Paul Manutius* call him *Helius Antiquarum Historiarum*. He took for his Device an Ox between an Altar and a Plough, with these Words, *In utrumque paratus*, signifying that he was equally ready to bear the Fatigues of the Service of God, and those of the Study of humane Sciences.

About the Year 1550. he began to study Ecclesiastical Antiquities, by the Advice of *Marcellus Cervinus*, then Cardinal de Sancta Croce, and afterwards Pope by the Name of *Marcellus II.* His first Book was a *Chronicle of Popes and Cardinals*, which was printed without his Knowledge at Venice in 1557. and soon after more correctly by himself. He afterwards continued *Platina's* Lives of the Popes, from *Sixtus IV.* to *Pius V.* with Annotations upon the Lives which *Platina* had written. After he had written a Book of St. Peter's Supremacy, he set about drawing up a compleat Ecclesiastical History, when Cardinal *Alexander Farnese*, his chief Protector, obliged him to follow him into Sicily. He died in that Voyage at Palermo in 1568. in the 39th Year of his Age.

The great number of Books printed, and MSS, which he had composed at that Age, is the more surprising, because they are all full of profound Learning, and most of them upon singular Subjects, which had not then been handled. We shall say nothing of what he wrote upon *Roman Antiquities*, or upon other profane Subjects; and

shall only concern our selves with what has a Relation to Discipline or Ecclesiastical History.

The most considerable is his *Discourse concerning St. Peter's Supremacy*; before which he has put a fine Preface, in which he blames severely those that use sharp Expressions, Railings or Invectives in Controversies of Religion. He declares there, that the reading the four first Centuries of the *Magdeburgenses* induced him to write that Book; since those Authors seemed to labour after sapping the Foundations of the Dogmes and ancient Customs of the Church, especially those relating to the Pope's Supremacy.

That Work is divided into three Parts. In the first he proves, that it is necessary there should be a Supremacy in the Church: That Jesus Christ conferred this Supremacy upon St. Peter, to whom he gave the Keys of the Church, and a Sovereign Power, which he never communicated to the rest of the Apostles. To prove this, he quotes seventeen Passages out of the Gospel; to which he adds great Numbers of Testimonies out of the holy Fathers of the Greek and Latin Church. In the Second he shews, out of Passages of Scripture and the Fathers, that St. Peter exercised that Power in the Church which Jesus Christ gave him; and proves, that St. Peter went to Rome; that he founded that Church; and that he left his Power to St. Clement, and to all the Popes of Rome his Successors. The Passages which he quotes are well known, and have been several times repeated by the ancient and modern Writers of Controversy. He particularly answers the Objections of the Centuriators, and refutes the Answers which they give to the Arguments that the Catholics make use of, particularly concerning the coming of St. Peter to Rome, which

Onuphri-
us Panvi-
nius.

which is the Point that this Author handles with the most exactness, and most at large. This Book was printed at Verona in 1579. and at Venice in 1591.

He drew also a Draught of three other Books, concerning the Power of the Holy Apostolical See. The first of these was finished, and put into the Hands of Cardinal Antonio Colonna, who published what we have of it. The Second was only in the Author's Idea. We have the particular Titles of the Second, whereby we find, that he there produces Numbers of Facts and Testimonies concerning those Acts by which the Popes exercised their Supremacy. The Last was to contain a Refutation of what had been done or written against the Pope's Supremacy.

The other Tracts of Panvinus, concerning Ecclesiastical Antiquities, are extream Curious. One is of the ancient Rites of burying the Dead among Christians, and of their Cemeteries. In the first Chapter he speaks of Confessing of the Sick, of the Administration of the Sacraments of the Eucharist and Extream Unction, which have always been the Christians Preparation for Death and of the Recommendation of the Soul, which is made when the sick Man is in extremity. He produces many singular and curious Examples of these Usages, which were little known in his time. He afterwards observes, that the Primitive Christians used to wash the Bodies of the Dead; as appears by the 9th Chapter of the Acts, where 'tis said, that the Christians washed the Body of Tabitha; and by a Passage of Dionysius of Alexandria, related in the Ecclesiastical History of Eusebius. He thinks that this Custom of washing the Bodies before they were buried lasted to our Time; he quotes also Gregory of Tours, and the Lives of the Fathers to authorize it: The Body afterwards was exposed in a Hall, or in a Church. We read that the Body of Charlemagne was thus exposed in the great Church of Aix-la-Chapelle. Tertullian mentions Prayers which the Priests made whilst they buried their Dead. The Acts, and St. Paul's Epistles, informs us, that the Christians wept over their Dead; in the following Ages, Christians, were allowed to go into Mourning when their near Relations were dead; but then the Fathers blamed the Superstitions which were practised in some Places, of plucking off their Hair, tearing their Arms, hiring Women to mourn, &c. The Bodies of the Dead were carried out with Ceremony, accompanied by Priests, who carried Torches, and sung Psalms. We have Instances of this Custom in St. Epiphanius, St. Gregory Nazianzen, St. Jerome, and St. Gregory of Tours. Bede mentions also the Ringing of Bells. The Christians always made it a piece of Religion to bury their Dead; they put them into the Ground wrapped up in Sheets, sometimes they embalmed them with Myrrhe, and the Rich were interred with precious Ornaments. St. Gregory forbids the covering of the Pope's Bier with a Dalmatic (1), as had been done before his Time: He forbids also the demanding any thing for burying, only allows them to receive what was voluntarily offered. Some particular Men had distinct burying Places. The Sepulchres were sometimes adorned with Flowers, and often richly garnished. In the primitive times all Christians were buried indifferently in the Cemeteries out of the Cities: Afterwards Kings, Princes and Bishops were laid in Churches; Lamps were hung up in Sepulchres, and Epitaphs were put upon Tombs. The Funeral Ornaments of Constantine, by Eusebius; of St. Cæsarius and St. Basil, by St. Gregory Nazianzen; of St. Meletius of Antioch, by St. Gregory Nyssen, are Instances of the Christians keeping up the custom of making Panegyrics for the Dead, when they are buried. Origen, St. Jerome, St. Augustin and St. Chrysostom, commended the Practice of giving Alms when any Body was interred. Prayers, Oblations and Sacrifices for the Dead, were authorized by the Testimonies of Tertullian, St. Cyprian, St. Augustin, and several others. In the West the fortieth Day after a Man's decease was the most solemn. Afterwards Anniversaries were observed with the greatest Solemnity. The Anniversary of Martyrs was kept in the most ancient Times. Meetings were held once a Year at the Place of their Burial. Therefore we read in Ecclesiastical History, that Christians kept their Meetings in Cemeteries, especially in times of Persecution. Panvinus produces a great number of Examples of these Assemblies of Christians here in Cemeteries, and then gives us a Catalogue and a History of all the Cemeteries in Rome, and some others. He gives us also a Catalogue of the principal Saints, buried in the great Churches of Rome, and establishes the Custom of offering Sacrifices in Honour of the Saints, by passages out of the Fathers. Lastly, he treats of the Translations of the Bodies of the Saints, and of Pilgrimages, and produces a great many curious Facts upon those Subjects. This Book shews a mighty Search; it was Printed, with the Lives of the Popes of Platina, at Cologne, in 1574. There are also in this Edition, Explications of abundance of Ecclesiastical Terms which appear barbarous, such as, the Names of the Employments of Ecclesiastical Officers; of Churches and

their Parts; of Sacred Vessels and Ornaments; and of Sacerdotal Habits; and last of all, a Treatise of the Stations (m) which are appointed in the Churches of the City of Rome.

In the same Volume there is an Ecclesiastical Chronicle of Panvinus's, Printed at Cologne in 1568. beginning with Julius Cæsar, and ending with Maximilian II. In one Column there is what belongs to Prophane History; and in the other all that happened most Remarkable in the Church.

The Treatise of the seven great Churches in the City of Rome, which are called the seven Churches, is of the Nature of the former, but contains greater variety, and things are treated of at greater length. The Subject is this: There are five Patriarchal Churches in Rome, twenty eight Titular-ones, and eighteen Diaconal ones. The Patriarchal Churches are St. Saviour's in the Lateran, St. Peter's in the Vatican, St. Paul's without the Walls of Rome, St. Liberius's or St. Sixtus's, which is called Santa Maria Maggiore, and Saints Stephen and Lawrence without the Walls. Some think these five Churches were appointed for the five Patriarchs, that when the four Patriarchs should come to Rome, every one might have his Church. But Panvinus thinks it more probable that these Churches were built to show that the Pope is the Chief of all the Patriarchs. Afterwards two other Patriarchal Churches were added. The Popes kept their See for above a thousand Years in St. Saviour's Church in the Lateran; and they have kept their ordinary Habitations in the Vatican but since Gregory XII's time; and it is since that time also that seven Bishops have been appointed to officiate in the Pope's Place, one after another in the Church of the Lateran. Seven Cardinal-Priests also have been assigned to officiate in the Patriarchal Churches, upon which account twenty eight Titles of Cardinal-Priests were set up at Rome. Formerly the Sacraments were administered only in these Titles (i.e.) Churches so called) and those that presided in them were called Cardinals, (if we believe Panvinus) because they were the chief and the principal of those that resided upon these Titles. He thinks they had that Name ever since Pope Hyginus's time, though the Number of twenty eight Titles of Cardinal-Priests was not compleat before Pope Leo I. That in Evaristus's time there were but seven Deacons, and but one of them that was a Cardinal: That afterwards the Number being encreased, those were called Cardinals who pretended to the Deaconries; and that in Gregory I's time eighteen Titles were founded of Cardinal-Deacons. These Titles were formerly distinguished from the Priests; and Alexander VI. was the first who gave to Cardinal-Deacons, Titles, which properly belonged to Cardinal-Priests. Since that time all these Titles have been confounded, and the ancient Cardinals have had their Option to change whenever there has been a Vacancy. Panvinus is also very particular in what relates to the Patriarchal Churches of Rome; he speaks of their Antiquities; describes all the Particulars; and sets down the Prayers which are to be said in every Church, and before every Altar. This Book was Printed at Rome in 1570. and at Cologne in 1584. It was also Printed in Italy at Rome in 1570.

His Discourse of the Bishopricks, Titles and Deaconries of Cardinals, Printed in Paris in 1619. contains much the same Things with the Former upon this Subject.

His discourse of Baptizing at Easter, and of the Original of the Consecration of the Loaves of Wax, commonly called Agnus Dei's, which is made by the Popes upon Low-Sunday in the first Year of their Pontificate, and during the Pontificate of the same Pope renewed but once in seven Years, is one of the most curious Tracts written by this Author. The Original of this Ceremony is very obscure. Panvinus pretends that it has a Relation to the ancient Ceremonies of Baptism; to prove this, he enquires into the ancient Rites of Baptism, and compares them with the Usages which are customary at the Blessing of these Loaves of Wax. He supposes that Baptism is a Sacrament necessary to Salvation; that in the Apostles Times most of those that were baptized were Adults; that Baptism was then administered in all Times, in all Places, without Ceremonies, and to all sorts of Persons. He then gives an Account of the Baptismal Ceremonies mentioned in Tertullian, St. Jerome, St. John Chrysostom, and other Ecclesiastical Authors. These Ceremonies were different in different Places. Formerly there was but one Font in one Church: The solemn Time of administering Baptism was at Easter; Catechumens were presented to the Bishop the first Sunday in Lent; they were instructed in their Creed in Passion-Week, and baptized upon Easter-Eve towards Night: The New-baptized were presented with Milk and Honey, and clothed with a white Robe till Low Sunday, and then sent home when the Office of that Day was over. The same thing was observed at Pentecost. Panvinus therefore having found something like the Ceremonies of solemn

(1) A Dalmatic is an upper Garment used in the Church of Rome by Deacons and Sub-Deacons, with Sleeves reaching down to the Heels, something in the Nature of our Surplices.

(m) Stations are Appointments of particular Churches or Chappels, or Altars in Rome, at which, if such certain Prayers are said, Indulgences are granted

Onuphrius Panvinius. Baptism in the Benediction of the *Agnus Dei's*, thinks that it was instituted to preserve some Footsteps of the other in the Church of *Rome*, and prevent that ancient and beautiful Ceremony of the solemn Administration of Baptism to be forgotten. This Tract was Published by *Maria Suarez*, Bishop of *Vaison*, and Printed at *Rome* in 1630 and 1656. Our Author joyns two Corollaries to it, in which he collects a great many Conjectures, Passages and Notes, which are nothing to his Purpose; and gives no clearer account of this

Ceremony which he supposes to be very Ancient and very Useful.

Panvinus's Tract of the Sibylls and their Oracles, which is Printed with the Sibylline Books at *Paris* in 1607. is purely Critical, concerning the Number, Names, and History of the Sibylls.

He knew how to join an easie, agreeable and elegant way of Writing to his great Learning in his Works, wherever a noble and beautiful turn of Expression was necessary.

JACOBUS NACLANTUS.

Jacobus Naclantus. *Giacomo Nacchiano*, known by his Latin Name *Naclantus*, a Dominican, born at *Florence*, was made Bishop of *Chioggia* in the State of *Venice*, by Pope *Paul III.* in the Year 1544. He was at the Council of *Trent*, and died *May 6.* 1569.

(n) If this We have a great Volume in Folio of his Works, printed at *Paris* in 1657. (n) The First is a large Commentary upon *St. Paul's* Epistles to the *Romans* and the *Ephesians*; in there was which, besides long Explications and Observations upon every Word of the Text, he makes very long Digressions upon several Questions in Divinity. There are several about Predestination, concerning which he lays down the following Principles.

He thinks that all Men were chosen and elected to eternal Life, not with any view of their Merit, but in Consideration of the Prayer of Jesus Christ, whose Incarnation preceded, as he thinks, every thing in the Order of the Decrees of God: That Sin supervening, all Men who were elected before became reprobate; and so God drew some out of this Mass of Perdition by his pure good Will and Mercy, and predestinated them to eternal Life, leaving others justly in that corrupted Mass, though he never refused them all manner of Graces and Favours. He treats also in these Digressions of polemical Questions, concerning the Merit of Good Works; the Intercession of Saints; the coming of *St. Peter* to *Rome*, &c. There is one very particular one, concerning the Footsteps of the Trinity, which according to him appear brightly in the Creatures.

After the Commentaries of *Naclantus* comes a Book, Entituled, *The Marrow of the Holy Scriptures, or a pious learned and clear Discovery of the Secrets of Jesus Christ, which have enriched all Ages of the World; with an exact Explication of them.* He divides the Time from the Creation to Jesus Christ, into six Ages, and then he runs over the History of every Age, and takes notice of the Figures and Prophecies of Jesus Christ in the Events, Persons, Laws, the Books of the Prophets, and the Ceremonies. After the same manner he explains the six Days Work of the Creation of the World allegorically, in a Tract at the end of the former. These two Books shew how fruitful our Author was in Allegories.

Next come eighteen Theological Tracts, The first is, of the manner how the Body of Jesus Christ is present under the Species of Bread in the Eucharist. The second is to shew, that though Communion under both Kinds was instituted by Jesus Christ, yet it is not absolutely necessary, nor commanded or forbidden to all Communicants; and that Jesus Christ left it to the Prudence of the Church, to grant it or to refuse it. The third is concerning the Priesthood of Jesus Christ, and the Sacrifice of the Cross and the Altar. The fourth, of the Kingdom of Jesus Christ, is a Consequence of this.

His fifth Discourse is of Hierarchy and Order. His sixth, of the Institution of Bishops. He owns that Episcopacy is *Jure Divino*, but maintains that Jesus Christ instituted it so, that it should be entire and full in the Person of *St. Peter* and his Successors, and that their Power of Order and Jurisdiction should depend upon the Pope, who might limit it as he should see Cause.

Having thus established the Pope's Supremacy in the sixth Treatise, he compares the Pope's Authority with that of a Council in the seventh, and concludes, that the Power of the Pope being the Power of the Head, whereas that of a Council is but that of Members; that the Pope's being the Power of a Prince, whereas Bishops are but as his Coun-

sellors; that the former being immediately from Jesus Christ, and the latter depending upon the Pope; it follows manifestly, that the Power of the Pope is much above that of a Council. This Principle being supposed, it is no wonder that he should maintain in the eighth, that it is an Article of Faith, That the Decrees of a Council have no Force, Decision, nor Law, till they be approved by the Pope: Nay, he ventures to condemn those of Heresy who shall obstinately maintain the contrary.

The tenth is of Indulgences, to which he ascribes all possible Extent and Virtue. In his two Treatises of Residence, he proves the Obligation which Bishops are under to reside upon their Diocesses; but he does not meddle with the Question, whether it be *Jure Divino*? and perhaps it is in order to decide that Question that he treats of Divine Right in his fourteenth Tract; where he shews, that some Laws of the Church are of Divine Right, whilst others are only of Humane.

His fifteenth, of Marriage, contains several Questions concerning that Sacrament.

In the sixteenth *Naclantus* proves, that the Mass is a Sacrifice of Peace and Propitiation.

In the seventeenth he shews, that the Church could, and ought, at the time when he wrote, declare Clandestine Marriages null.

The eighteenth is an Answer to some Questions proposed [to him] concerning the Power of Demons; and whether a Man can by Enchantments, Invocations, or other Diabolical Practices, oblige them to go into what Person he pleases, and possess him? Whether these Demons can be so fixt there, that they cannot be driven out by Exorcisms? Whether we are bound to believe the Devil, when he says, that he cannot go out of the Possessed Person? To resolve these Questions, he observes, I. That the Devil cannot possess Men, nor do them Mischief without the Permission of God. II. That tho' he be sometimes drawn by Enchantments, yet he is not absolutely obliged to obey. III. That tho' he be sometimes obliged by the Bargain he has made, or by the Command of some superior Demon, yet he has it not always in his Power to do what he has a mind, both because God does not give Demons a Liberty of doing all the Mischief they would do, and because good Spirits defend those that are committed to their Care; that the Devil has no Power to possess a Soul, if she be not his Captive; but as to the Possession of a Body that is sometimes allowed, either as a Punishment, or as an Exercise, or for some other Reason. IV. That when God permits the Devil to possess a Man, he torments him no longer than God is willing he should, and in that Manner too, which is ordained. V. that tho' Exorcisms do very much incommode and torment the Demons, yet they have not always a Power to drive them out, because some can only be driven out by Fasting and Prayer: That when Demons are driven out by Exorcisms, it is at an appointed time: That when the Devil is exorcised he does not always speak Truth, particularly when curious Questions are put to him.

Naclantus's last Treatise concerning Mounts of Piety. He there examines upon what Occasions, and under what Conditions, Men may lend their Money to those Mounts, and take Interest for it, without alienating the Fund.

The last Part of his Works contains fourteen Theorems in School-Divinity, sixteen in Metaphysics, twelve in Physics, and four Physical Questions. These Tracts being purely Scholastical, we have nothing to extract out of them.

SIXTUS SENENSIS

Sixtus Senensis. *Rufinus Sixtus*, surnamed *Senensis*, from *Sienna*, where he was born, was by Birth a Jew. He was drawn from the Darkeness of Error, and enlightned with the Light of the Gospel by *Pius V.* when he was only General of the Dominicans. *Sixtus* also received the Habit of that Order from his Hand, in which he continued the rest of his Days, following the Employment of a Preacher of the Word of God. To this Profession he joyn'd the Study of the Scriptures, in which it was no hard matter for him to be excellent, because he was a great Master in the Hebrew and Greek Languages.

In the Year 1566, when he was 46 Years of Age, he finished an excellent Critical Work upon all the Bible, En-

tituled, *Bibliotheca Sancta*, in which he makes the following Catalogue of the Books which he made himself. *Eight Books of the Bibliotheca Sancta upon the whole Body of the Bible. A Discourse of the Usefulness of Concordances upon the Bible. Astronomical, Geographical, and Physical Questions upon several Passages in the Holy Books. Problematical Epistles upon several Passages of Scripture. The Books of Proverbs, Ecclesiastes, Wisdom, and Ecclesiasticus, reduced into one. An Abridgement of St. Paul's Epistle to the Romans. Scholastical Questions upon the same Epistle. Four Lent-Courses preached at Genoa. Six Parts of different Sermons upon the Gospels of Advent, and those upon the Feasts of Pentecost, preached six different Years at Genoa. Eight Homilies upon the*

the Creation of the World. Six Homilies upon the three first Chapters of Job. Six Homilies upon the first Psalm, and twenty upon the fiftieth, preached at Genoa.

Of all these Books we could never find any besides his *Bibliotheca*, and it is probable there was never any more printed. That came out first at *Venice* in 1566. then at *Frankfort* in 1575. at *Cologne* in 1586. at *Lyons*, with Notes of *Hay a Jesuite*, in 1591. and 1592. at *Paris* in 1610. and in 1615. and at *Cologne* in 1626.

This Work is divided into eight Books. In the first he treats of the Division and Authority of the Holy Books. He there gives an Account of the Calculations and different Partitions of the Scriptures. He shews what is the Subject of every Book, examines who is the Author, what its Authority was formerly, and what it is now. He distinguishes the Books of the Bible into *Proto-Canonical*, which have always been owned as such, and *Deutero-Canonical*, which were not formerly received as Canonical, either by the Jews, or by all Christian Churches, tho' they were afterwards put into the Canon by Christians; and Apocryphal, which were never received into the Canon, though some have been inserted into the Body of some Bibles.

The second Book is an Historical and Alphabetical Dictionary of Writers, Books and Writings mentioned in the Bible, or that have a relation thereto. He puts into this Number, Things that belong little to his Subject; such as the Name *Alpha* and *Omega*, given to Jesus Christ, the Adamantine Writing, the Wisdom of the *Chaldeans* and *Aegyptians*, the Inscription upon the Altar at *Athens*, the Names of the Magicians, the Character of the Beast, the Name of God, the Volume rolled up, the Book of Desire, the Book sealed up, the Law of the Heart, the Phylacteries, the Book of Divorce the Inscription *Thau*, the Book of Life, that of Jealousy, &c. all which have no relation to those Writings of which only he should have spoken in this second Book.

The third is of the Art of explaining the Holy Scriptures. He there treats of the several Senses of the Holy Books,

and the different Sorts of Commentaries upon the Bible. He unveils the Mystery of the *Cabala*; he invents a great many Methods of writing upon the Scriptures, and gives each of them their particular Names, as Expositions by way of Dictionary, Metrical, Leonine, Monorhythmical, Dyrhythmical, Isogrammatical, Pandasiacal, of which he gives an universal Table at the End.

The fourth is an Alphabetical Dictionary of all the Authors who have written upon the Scriptures, and of their Works. This Part is, as will easily be imagined, very considerable. The Number of Authors is very great, and he speaks of every one of them with sufficient Exactness. He ranges them all in different Classes.

The fifth Book is a Collection of Notes upon several Passages of all the Books in the Old Testament, in which he produces the Explications and Sentiments of the Fathers on all those Passages.

The sixth is a Work of the same Nature upon the Books of the New Testament. These two Books may be looked upon as a Sort of a Commentary upon all the Bible.

The seventh and eight are against those that have struck at the Authority of the Books of the Old and New Testament. He mentions all the ancient and modern Heretics that have rejected or opposed the Books of the Holy Scripture: He refutes their Errors, and then proposes the Objections which they have raised, or were able to raise against those Books, and answers them all at large.

There is great Enquiry and Learning in this Work; it has been, and may be still very useful to those that apply themselves to the Study of the Scriptures. It were however to be wished, that *Sixtus Senensis* had treated of some things more exactly, that he had past over others more slightly, and that he had omitted others which are of no Use, or which do not belong to his Subject. his Style is simple, and has nothing in it elegant or lofty. He died at *Genoa* in 1569. 49 Years of Age.

The DU TILLETS, or TILLII.

The Du-Tillets.

THE two Brothers *du Tillets*, originally of *Angoulême*, were both named *John*, the one not much older than the other: Both had the same Inclination for Study; both were very learned both wrote very learned Books, and both died in the same Place, the same Year, and the same Month. Their Professions however were different; for one was chief Clerk to the Parliament of *Paris*, and particularly applied himself to the Study of the Civil Law, and the Antiquities of the Kingdom of *France*; and the other was nominated to the Bishoprick of *St. Brioux* by *Henry II.* in 1553. and translated to the Bishoprick of *Meaux*, in 1567. *Calvin* was Master to them both when they were young, which made their Religion something suspected: Both of them however continued in the Bosom of the Church, and held orthodox Opinions; and the latter wrote Books of Controversy against the Ministers. But they had a Brother, *Lewis du Tillet*, Canon of *Angoulême*, who received *Calvin* in that City, and went along with him to *Geneva*, where for some time he professed himself a Calvinist; but at last, whether he recovered of his Errors of himself, or that his Brother the Clerk took (as some say) a journey into *Germany*, and made him change his Opinion, he returned into *France*, and died in the Communion of the Catholics. The two *John du Tillets* died both in *December* 1570.

The printed Works of *John du Tillet*, the chief Clerk of the Parliament. are, The Institution of a Christian Prince to his Children: A Book concerning the Majority of King *Francis II.* against the Pamphlets of the Rebels: Memoirs and Enquiries, containing several memorable Things towards the understanding the Affairs of *France*: Wars and

Treaties of Peace between the Kings of *France* and *England* at *Paris*, in 1588. A Memorial concerning the Liberties of the Gallican Church at *Paris* in 1594. and with the Liberties: (o) A short History of the *Albigenses*, taken out of the Treasure of *Chartres* at *Paris*, in 1590. A Catalogue of the Kings of *France*, their Crown and House, with the Names of the great Men of *France*, at *Paris* in 1589.

The Bishop's Books are these; A Treatise of the Christian Religion, printed in 1559. The Answer of a Bishop to the Ministers of the new Church, printed in French in 1565. and in Latin, in 1564. Advice to seduced Gentlemen; printed in 1567. A Treatise of the Antiquity and Solemnity of the Mass in French, at *Paris* in 1567. A Discourse of the Apostles Creed, and the twelve Articles of Faith, at *Paris*, in 1566. He likewise published the Canons of the Apostles, and thirteen Councils in Greek at *Paris*, in 1540. The Gospel of *St. Matthew* in Hebrew, with a Latin Version at *Basil*, in 1552. Also the Works of *Lucifer Calaritanus*, at *Paris* in 1568. *St. Pacian* of *Barcelona*'s Exhortation to Repentance, at *Paris* in 1558. and the *Carolin* Books in 1549. When he published this last Book, he called himself *Eliphilus*.

Tho' the Chronicle of the Kings of *France*, from *Pharamond* to *Henry II.* be a Work fitter for a Clerk than a Bishop, yet it was written by this last: It was printed with the Catalogue of the Kings of *France*, and with the History of *Paulus Aemilius*. We do not certainly know to which of the two the Book, Entitled, *Examples of the Actions of some Popes compared with those of Pagan Princes*, printed in 1576. ought to be attributed. They likewise wrote several other Books that were never published.

JOANNES MERCERUS.

Joannes Mercerus.

JOHN MERCER of *Uzez* in *Languedoc*, being of a good Family, and designed for a publick Employment, studied the Law at *Thoulonse* and *Avignon*. He made great Progress in that Science, and translated *Harmenopolus* into Latin; but leaving that Profession to apply himself to the Study of the Scriptures, and of the Hebrew and Chaldee Languages, that he might understand them perfectly, he became so skilful in that Science, that he was chosen to fill one of the Professors Chairs in the Hebrew Language in the Royal College of *France*, to succeed the famous *Vatablus* in 1547. as all Authors write. We find indeed in that Time, one *Bertin le Comte* of *Boulogne* that pretended to that Chair: But *Paradis* says, he succeeded *Paul Canossa* a Convert Jew, who was Professor with *Vatablus*, and was out of his Place ever since the Year 1538,

Mercer's Lectures were so famous, that the Royal Auditory was always full when he read. The Jews went to hear him, and owned, that he understood Hebrew best of any Man of that Age. From his School all those came out who understood any thing of Hebrew or Chaldee at that time in *France*. Besides his excellent Skill in those Tongues, he had an admirable Judgment, abundance of Erudition, great Candor and Simplicity; and his Conversation was without Reproach. The civil Wars with which *France* was afflicted, obliged him to leave the Kingdom. He retired to *Venice* to *Arnald du Ferriere* the King's Ambassador to the Republick of *Venice*. When he had staid some time in that City to confer with the Jews there, he returned to *France* with the Ambassador; and being desirous to take a Journey into his own Country before he

(o) By the Liberties here, our Author means the Collections of Treats concerning the Liberties of the Gallican Church.

returned to *Paris*, he died there at *Uzez* in 1570. in his Father's House.

Joannes Mercerus. Some have written that he was a Calvinist; [p] but how is it probable, that, if he had been of their Communion, he should have been named and continued *Regius Professor* till his Death.

His Commentaries upon the Scriptures were printed after his Death, by his Son *Josias Mercer*. The Catalogue follows. ' Lectures upon *Genesis*, printed at *Geneva*, in 1598. Commentaries upon *Job*, *Proverbs*, *Ecclesiastes*, and the *Canticles*, at *Geneva*, in 1573. 1583. 1598. and at *Amsterdam* in 1651. Commentaries upon five minor Prophets, at *Geneva*, in 1565. He published also several Hebrew, Chaldee or Syriack Tracts, and translated some, namely, *St. Matthew's Gospel* out of Hebrew; the Chaldee Version of *Obadiah* and *Jonah*, at *Paris* in 1550. The twelve minor Prophets in Chaldee, with a Translation and Notes. *Joel* with Commentaries of *R. David Kim-*

hi, Jonathan's Targum upon *Haggai*. A Discourse of Accents by a *Spanish Jew*. A Book of Proverbs by *R. Joannes Hai Gaon*, with a Latin Version. A Book of Sentences by *R. Joseph Hyssopæus*, with a Latin Version. The Book of *Ruth*, with *Masorethick* Notes in the Margin, and a short Explication said to written by *R. David Kimbi* in the MS. *Aben Ezra* upon the Decalogue. *Mercer* wrote also several Grammatical Treatises, namely, Tables upon the Chaldee Grammar. A Treatise of the Accents of the Holy Scripture. An Hebrew Alphabet. A Chaldee Grammar, with Abbreviations. Notes upon *Pagninus Thesaurus*.

Mercer's Commentaries upon *Genesis*, are full of Jewish Learning; but those which he wrote upon *Job*, and the Books of *Solomon*, are much more clear, and neat and close. He explains the literal Sense short and clean, removes the Difficulties in few Words, and lets us see the true Sense of the Text.

(p) Some here is *F. Simon*, who in his *Critical History of the Old Testament*. (lib. 3. cap. 14.) says so positively. It lay very much in *F. Simon's* way to be informed of that Truth. *Du Pin's* Argument is but a negative one.

(q) A Parish Church in *Paris*. *Merri* in Latin is *Modericus*. *Mederic* is an old *Francic* Name, signifying the Reward of the Kingdom, or a rich Reward.

CLAUDIUS ESPENCÆUS.

Claudius d'Espence, or *Espencæus* was descended by his Father's side from the noble Family of the Lords d'Espence in *Champagne*, and by his Mother's side from the illustrious Family of the *Ursini*. He was born in 1511. at *Châlons* on the *Marne*. He went thro' his Humanity Course at *Paris* in *Calvi* College, his Philosophy Course in *Beauvais* College, and heard his Divinity Lectures in the Schools of *Navarre* College, where he lived five Years. He was made Rector of the University before he took his Doctor's Degree, which he did not take till he was thirty one Years old. The Cardinal of *Lorraine*, who knew this Doctor's Merit while he was at *Navarre*, took him into his House, and made good Use of him in the Ecclesiastical Employments which he undertook. Living there however did not hinder *Espencæus* from labouring in the Lord's Vineyard by preaching, which sometimes brought him into Trouble, for having preached a little too freely at *St. Merry's* [q] in *Lent*, 1543. some of his Propositions were informed against to the Faculty of Divinity of *Paris*: Whereupon *Espencæus* did as they advised him, and preached in the same Church on *Sunday, June 21.* and then softened some, and retracted others of his Propositions. He went with the Cardinal of *Lorraine* in his Journey into *Flanders* in 1544. when the Peace between the King of *France*, and *Charles V.* was ratified. As he was upon the Road coming back, *Francis I.* sent a Letter on purpose for him to go to *Melun*, to assist there at a Conference of twelve Divines, whom his Majesty called thither to ask their Opinions of the Questions to be debated in the Council of *Trent*: He went thither, and had a good Share in the Debates which were held there, because, he being the Junior, either as to Degree or Age, spake first, and opened the Debates, as he says himself in his Apology. In 1547. he was sent by King *Henry II.* to the Council, which was translated to *Bononia*; but the Council being interrupted, he quickly returned into *France*. The Cardinal of *Lorraine* carried him to *Rome* in 1555. where his Merit made him so considerable, that Pope *Paul IV.* had thoughts of making him a Cardinal, that he might keep him about himself; but whether the Pope changed his Opinion, or whether those that envied *Espencæus* did him ill Offices with his Holiness, he was not raised to that Dignity, for which he thanks God very humbly in his Epistle Dedicatory to his Book of the Duty of Pastors, which he dedicates to *Odet de Chastillon*, and in his Apology. 'When I was ready, said he, to give a Reason of my Faith, when I was at *Rome*, it pleased our most holy Father *Paul IV.* to hear me concerning several other Things; even at the very Time when he thought of keeping me at *Rome*, and making me a Cardinal. I dissemble nothing: For what should I get by dissembling? Now I do not know whether my good Angel was prosperous to me or unlucky at that Time, but this I know certainly, and I swear to it, that as often as I reflect upon that short Mist and Report that then flew before mine Eyes, of that mighty Honour which would have come gratis, which others traffick so dearly for, and never obtain it, so often I thank God, that he did not suffer Pope *Paul IV.* to put that Design in Execution which he had of doing me so much Good, or rather so much Mischief. In 1560. he was at the States of *Orleans*, and was one of the Divines who gave their Opinions in the Conferences which were held to debate upon what was to be done in the Council. What he did at the Colloquy of *Poissy* in 1561. has been related already in the History of that Conference. The same Year there came out an Anonymous Book concerning the Worship of Images, which several Doctors of the Faculty of Divinity of *Paris* thought deserved to be censured. *Espen-*

cæus disowned it; but his Enemies affirmed it was his. The Cardinal of *Lorraine* made up that Difference in this manner: The Dean of the Faculty, in a publick Meeting of the Faculty, admonished *Espencæus* to write a Discourse concerning Images, to take off the Scandal which some People had imbibed. *Espencæus* replied, he would willingly do it when he had leisure; but he was afraid he should displease some of the Doctors, because he had not found that *S. Augustine*, *S. Ambrose*, *S. Jerome*, and *St. Gregory*, ever used those Expressions, *Honouring of Images*, or *paying them Worship and Veneration*, except to the Cross. And for the rest, that he subscribed to the 16th Article of the Faculty against new Heresies; and that he did not question but it was a good Action to kneel before a Crucifix, or the Images of the Blessed Virgin and the Saints, when we pray to Jesus Christ and the Saints. The rest of his time he spent in Study, and died of the Stone *October* the 5. 1571. in his sixtieth Year. He was buried in *S. Cosmas's*, which was his Parish Church, where his Epitaph is still to be seen. He gave by his Will, and Codicils annexed, many pious Legacies: Among others he gave his Books to the Cardinal of *Lorraine*, on Condition that he would give the Price of them to the Poor; but with an Exception to his prohibited Books, which he gave to some Doctors in Divinity his Friends; namely, to *M. La Vassieur*, Principal of *Rheims* College; *M. Vigor* Curate of *St. Paul's*; *M. Macere*, Prior of *Our Lady in the Fields*; *M. de Saintes*; *M. Provost*, Curate of *Severinus*; and *M. Gerbrard*, *Regius Professor*, and Reader in Hebrew; and advised them to take those Books out first. He also desired the Cardinal of *Lorraine* to cause his Books to be published.

Espencæus's Work upon *St. Paul's* Epistle to *Timothy* and *Titus* is composed of two Parts: In the one he explains the Apostles Words by a literal Commentary; and in the other he handles several curious Questions relating to the Hierarchy and Discipline of the Church in Dissertations, which he calls Digressions.

There is an Epistle Dedicatory to the Cardinal of *Lorraine*, prefixed to his Commentary upon *St. Paul's* first Epistle to *Timothy*, which is not, like most Epistles of that sort, a bare Compliment, full of flat Commendations, but a vehement and pathetical Discourse concerning the Obligation of Bishops to reside upon their Diocesses, and there to preach the Word of God. After his Epistle Dedicatory, comes the Argument of *St. Paul's* first Epistle to *Timothy*; in which he has collected all that is said of *Timothy* in the Holy Scriptures, and in Ancient Ecclesiastical Authors. He begins his Commentary with an Explication of the Name *Paul*, and the Difference which there is between the Title Apostle, and that of Bishop which he makes to consist in this, that the Apostles were called immediately by our Lord; that they had the Holy Ghost, and preached indifferently to all Nations; Whereas Bishops are called by Men to this Ministry; have not always the Holy Ghost, and are fixed to particular Churches. He makes likewise very long Notes upon every Word in the Text, but very just and learned ones, to explain the Sense and the Force of them: He recurs also to the Greek Text: He often cites the Fathers, and Occasionally touches upon some Points of Doctrine or Ecclesiastical Discipline; as in the second Chapter, upon the Custom of praying for the Prosperity of Emperors and Kings, upon the ancient Churches of the Christians, and the Will of God to save all Mankind; which he explains as *St. Augustine* does, whose Passages he quotes, adding to the Explications of that Father that of *S. John Damascene*, who distinguishes two Wills in God, one antecedent and one consequent. In his Commentary upon the third Chapter, there are a great many excellent Reflections upon the Lives and Virtues of Bishops. In his Commen-

Claudius
Espenceus
tary upon the fifth Chapter, he speaks of the necessary Dispositions to be raised to the Episcopal State. He there makes a Catalogue of the Hereticks who have observed a superstitious Abstinence, and of Catholics who observed it out of a notion of Religion and Piety. Upon the sixth, he treats of the Equality of Father and Son, and of the Appearances of the Word in the Old Testament.

The Digressions, which compose the *Second part of this Commentary*, are introduced with an Epistle to the Cardinal of Bourbon, where he speaks freely against Bishops that do not do their Duty. The first Book of these Digressions is a compleat Treatise of the Hierarchy. He proves the Distinction between Bishops and Presbyters, and enquires into the Nature of the *Chorepiscopi*, whom he looks upon as a particular Order between Bishops and Priests. He there discourses of the Sacrament of Order, or the Ministry and Functions of Deacons, Arch-Deacons, and the lesser Orders. Speaking of Chantors, he discourses of Canonical and Apochryphal Books; and upon the Head of Exorcists, he enquires into the Exorcisms of Demons. He shews, that no Man can be raised to higher Orders, without passing through the lower ones. Lastly, he forgets not to speak of Women-Bishops, Deaconesses, Subdeaconesses. He sets forth at large in the second Book all the Qualities which *S. Paul* requires in a Bishop and a Clerk. This Part contains a Collection of most of the Ecclesiastical Laws concerning the Life and Conduct of Clergymen. The third Book treats largely of the Desire and Avoiding of the Episcopal State. *Espenceus* produces the Opinions and Examples of the Fathers upon this Head, the Reasons which a Man may have to accept or refuse a Bishoprick, the good and bad Motives Men may have to desire it, and the Causes and Reasons to avoid it. He enquires, whether Clergymen and Bishops may lawfully retire in Times of Persecution and Pestilence? and whether a Bishop may appoint his Successor? And in the close he shews, that those Prelates who leave their Churches, or take no Care of them, are guilty before God and Man. At the End of these three Books, come some particular Digressions upon several Passages in *S. Paul's* first Epistle to *Timothy*. There is a very long one upon the Title of *only Mediator*, which *S. Paul* gives our Saviour. He shews in what Sense that Title belongs to him, and quotes Passages out of Greek and Latin Fathers, who have explained it: He examines that Theological Question, Whether he is Mediator as Man, or as God? He describes all the Functions of a Mediator, his Intercession, his Priesthood, his Praying, his Redemption: He enquires, Whether this Title of Mediator can be given to the Holy Ghost, or can be communicated to Men? And lastly, he proves, that it does not exclude the Intercession of Saints and righteous Men.

He observes the same Method in his *Commentary upon the second Epistle to Timothy*; only with this Difference, that there he has inserted his Digressions into the Body of his Commentary. His first Digression is of the ancient Usage of the Holy Christ. The Second, of the Means to know the Truth. The third, of the Genealogy of Jesus Christ. The fourth, of the Differences between the Sufferings of Men and those of Jesus Christ. The fifth, of Confession of Faith, and of the Crime of Apostacy. The sixth, of the Omnipotence of God. The seventh, concerning the Resurrection. The eighth, of Predetermination, where he follows the Principles of *St. Augustin*. The ninth, of the Mixture of good and evil Men in the Church. The tenth, of Prescience, Liberty and Grace. He there always follows *St. Augustin's* Principles, and affirms, that we ought to read what the Greek Fathers have written concerning Free-will with great Precaution. The eleventh is of a Spiritual Liberty and Servitude. The twelfth, of the Day of Judgment. The thirteenth, of Women seduced by Hereticks. The fourteenth, of Magick, and the tricks of Magicians. The fifteenth of Persecution, common to good and bad Men. The sixteenth, of the prosperity of the Wicked in this Life. The seventeenth, of the Christian Education of Children. The eighteenth, of Christian Perfection. The nineteenth, against civil Wars, caused under pretence of Religion, and against massacring of Hereticks, without Authority or form of Justice. The twentieth, of the description of the last Judgment. The twenty first, against the Apochryphal Histories in the divine Offices. The twenty second, concerning Grace and Merit. The twenty third, of the Glory about the Martyrs (Heads.) The twenty fourth, of the desire of the Blessed, and the terror of the Reprobate, in the day of Judgment. The twenty fifth, of the first Apostles of France. The twenty sixth, of the name of Brother, and the several sorts of Fraternity.

The Commentary upon the Epistle to *Titus* is also full of Digressions. I. Of multiplying of Bishopricks, II. Of dishonest Gains forbidden to the Clergy. III. Of the Manners of different People. IV. Of old Age. V. Of the reading the Scriptures, the usefulness of which he acknowledges; tho' he seems to think, that because of the Abuses which the Hereticks made of it in his Time, that the Scriptures ought not to be put into the Hands of all Mankind. VI. Of the Duties of the Mistress of a Family.

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VII. Of Mens different Ages, and of the Duration of the Life of Man. VIII. Of the Duty of Servants. IX. Of Baptismal Vows. X. Of the Authority of Princes, and the Obedience due to them. XI. Of the Sacrament of Baptism, its Virtue and Effects, and of the Baptism of Hereticks. XII. Of Justification. XIII. *Heresiology*. There he discourses of the Name and Definition of Heresy; of the difference between Heresy and Schism; of avoiding Hereticks; of their separation from the Church; of the Disposition which Catholics ought to have towards them. There is an Addition to this Treatise concerning reading Heretical Books, in which *Espenceus* enquires who they are to whom it is forbidden. He there commends King *Henry II's* Edict, in 1551. in which he prohibited Heretical Books. This Addition is dated June 17. 1567.

His Treatise of Clandestine Marriages decides this famous Question, whether the Children of the Family can make a valid Contract of Marriage without the Knowledge and against the Will of their Parents, without Witnesses, and without Ceremony? And if such a Marriage be contracted, whether it can be broken and dissolved? *Espenceus* affirms those Marriages to be null; and to prove it, he produces first Passages out of the Old and New Testament; then prophane Examples, Civil Laws, Decrees of Popes, Canons of Councils, Opinions of Holy Fathers and Doctors; which confirm the Authority of Fathers over the Marriages of their Children. He refutes the Opinion of *Gratian*, and the Master of the Sentences, in this Matter; and shews, that the mutual Consent of the married Couple does not exclude the Necessity of the Consent of Parents. He explains those Decretals which seem contrary to his Opinion: He answers the contrary Custom which is alledged: He wishes, with *John Gropper*, that the Canon of *Evangelus*, which forbids Clandestine Marriages, were renewed: He shews they are no Sacraments. Last of all, he exhorts the Pope, Kings and Emperors, to declare these Marriages null, submitting however his Opinion to the Judgment of the Church, and of the Holy Apostolick See.

His Six Books of *Contenance* are a large Collection of all that can relate to the Laws and Practice of that Virtue in all Estates. The first is of the Celibacy of the Ministers of the Church. *Espenceus* shews there, that they are not obliged to it by any Divine Law, but only by the Laws of the Church. He confesses, that the Greek Church admitted married Men into the Church, without requiring them to quit their Wives, or to observe Continence; and that this Practice of the Church was not condemned by the Latin Church, which followed another Custom. But he maintains, that the Greeks never suffered Priests, or Ministers in Holy Orders, to marry after their Ordination. He quotes the Canons of the Councils of the Latin Church, which require Churchmen to be single; and the Testimonies of the Fathers, who approve it. He quotes the Civil Laws against incontinent Priests, and singular Examples, prophane and sacred, of exemplary Continence. He produces some also who have opposed Celibacy, or have broken it. Lastly, he reconciles all that has been said for or against Celibacy, by shewing, that it is a Practice not essential to the Priesthood, and which may be more or less convenient, according to the different Circumstances of the times, and which the Church of *Rome* may abrogate if it thinks it proper.

The second Book is of Bigamy, and of the Irregularity which it brings along with it. He thinks, contrary to *St. Hierome*, that Marriages contracted even before Baptism make a Man *Bigamus*, and incapable of being put into Holy Orders. He quotes abundance of Passages out of the Fathers against Concubinage, and against other irregularities of the Clergy. He affirms, that the Concubines mention'd in the Old Testament were lawful Wives. He produces imperial Laws, Sentences of Philosophers, and Examples of the Gentile Priests which command Continence. He speaks by the by of the Liberties which Canonesses allow themselves, and against the Disorders of some Monasteries.

The third Book is of the State of Widowhood, and of the Condition of Widows among the Jews Christians and Gentiles. He produces the Opinions of the Fathers concerning second Marriages; the Advantages of Widowhood, with their Advices relating to the Conduct of Widows.

In the fourth Book he treats of what relates to the Vow of Continence; of the Age in which it ought to be taken, and in which People may go into Monasteries, or into Orders; of the Right which Parents may have over their Children in that Matter; of the Antiquity of Vows; of the Obligation to keep them; of the Difference between Virgins and Widows who make Vows of Continence; of the Means of preserving Purity, and whether any Persons may kill themselves to preserve it.

Espenceus goes on with this Subject in the fifth Book; where after he has set forth the Difference between solemn and simple Vows, he enquires, whether the Church or the Pope can dispence with a solemn Vow of Continence? and what the Reasons are for which he ought to give such

~ a Dispensation? He there speaks of the Means to preserve ~
 Claudius Continence, and of the Remedies against Incontinence.
 Espenceus The sixth Book treats of the Continence of married
 Persons who mutually agree to observe it; for without
 such Consent neither of them can vow or practise Conti-
 nence. *Espenceus* disapproves of the common Opinion of
 Divines and Canonists, that when a Marriage is celebrated
 and not consummated, one of the married Couple may en-
 ter into a Religious Order without the other's Leave.

In an Appendix he collects what Sacred, Ecclesiastical
 and Prophane Authors have said to the Disadvantage of
 Women; Examples of Men and Women that have been
 unjustly accused of Incontinence; and the Councils of
 holy Fathers, and Ecclesiastical and Civil Laws, forbidding
 those that would preserve Continence, any Commerce or
 Familiarity with Women.

The five Books of the Adoration of the Eucharist, were
 the Fruits of the last Labours of *Espenceus*. He finished
 them three Months before his Death, and put them into
Genebrard's Hands for him to publish them.

In the first he produces Passages out of the Greek and
 Latin Fathers, which mention the Adoration of Jesus
 Christ, in the Eucharist. He shews, that they believed that
 this Myltery was worshipped by Angels and dreaded by
 Devils. He adds, that besides the Worship of Adoration
 that is due to Jesus Christ, who is present in the Eu-
 charist, a Worship of Veneration is also due to the Signs
 under which he is concealed, to the Ornaments of the
 Church, the Sacred Vessels, &c. He applauds *Erasmus's*
 Notions upon this Subject, and produces long Passages out
 of that Author. He adds, that *Rokyzana* and *Pogiebracius*,
 the Heads of the *Hussites*, owned in their Confession of
 Faith the Real Presence, and Adoration of Jesus Christ in
 the Eucharist.

In the second Book he collects the Monuments of An-
 tiquity, which mention the giving of the Eucharist as a Vi-
 aticum to the Dying; the keeping it to give them; the
 Faithful keeping it to communicate by themselves; its
 being carried in journey's; sent to absent Persons; gi-
 ven to the Dead; the keeping the Remainders of the Con-
 secrated Bread in some Churches; the giving it to Children
 in others, and burning it in some Places. He gives an Ac-
 count of the Institution of the Feast of Procession, and
 of the Exposing of the holy Sacrament. He speaks of the
 Masses that were said in Houses, or in the Fields; of the Mass
 of the *Præsanctificati*; of the Custom in some Churches for a
 Priest to communicate for forty Days together of the Host
 which he receives of the Bishop when he is ordained, and
 of the different Postures which Men may put themselves
 into in the Act of Adoration.

The third Book is of the Adoration of the two Natures
 united in one single Person in Jesus Christ. This is a Col-
 lection of the Opinions of Divines and Fathers, with the
 Decisions of Councils concerning this Matter.

In the fourth he reckons up all the Sects which have oppo-
 sed the Adoration of Jesus Christ: He counts twenty seven,
 beginning with the *Jews* and ending with the *Wul-
 derfes*.

Lastly, in the fifth Book, he produces the Opinions of
 the new Enemies of the Worship of Jesus Christ in the Eu-
 charist; nameily of the *Lutherans*, *Zuinglians*, *Calvinists*,
 &c. He opposes to them the ancient Prayer in the Litur-
 gy, beginning with these words, *Sursum Corda*, Lift up
 your Hearts to the Lord. At last he describes the mon-
 strous Supper of the Anabaptists.

His Discourse of publick and private Masses is like all
 the other Treatises of *Espenceus* hitherto mentioned; a
 Collection of Passages of Fathers; of Opinions of Divines;
 and of Ecclesiastical Laws, relating to the Subject of
 which he treats. One plainly sees, that he was persuaded
 that anciently there were no private Masses, where none
 of the Faithful assisted and received the Communion; and
 that he wished that Custom was received. He concludes
 with pronouncing an *Anathema* with the Council of *Trent*,
 against those that condemn private Masses, in which only
 the Priest communicates sacramentally.

Espenceus's other Works are not so considerable as the
 foregoing. The first is a Discourse of the Duty of Pa-
 ritors, spoken in a Synod at *Beauvais* in 1534 before *Charles
 de Villiers de L'Isle-Adam* and his Clergy, dedicated to the
 Cardinal of *Castillon*, who succeeded *L'Isle-Adam* in the
 Bishoprick of *Beauvais*, and Printed in 1561.

The second is another Discourse of washing the Feet,
 spoken upon *Holy Thursday*, 1537. in our Ladies Church at
Paris in the Name of *Charles Spisame*, Chancellor of the
 Church of *Paris*, with an Epistle Dedictory to *Eustachius
 du Bellay*, Bishop of *Paris*, in which he gives him an Ac-
 count of the Conference which he had at *St. Germans* by the
 Queen's Order with the Protestant Ministers.

The third is a Letter written to *William Rusle*, Con-
 fessor to King *Charles IX.* the Subject of which is to shew,
 that it is of advantage to a Prince to be instructed in Sa-
 cred and Prophane Letters: It is dated in *January* 1541.

The fourth is a Discourse concerning the Lillies of
France; spoken the same Year in *Navarre College* upon
St. Lewis's Day.

The fifth is a Treatise against those that assert, that the
 Heavens are animated: This is a very curious Book, and
 filled with a great deal of sacred and prophane Erudition.

This sixth is a Discourse of the triple spiritual Languor,
 or rather of the Desires of spiritual Creatures upon earth, in
 Purgatory, and in Paradise.

The seventh is a paper concerning the Method of reading
 of Pagan Books with Advantage.

The eight is made up of several letters in Elegiac Verse,
 in imitation of *Ovid*, personating several people in sa-
 cred and fabulous History, with Illustrations in Prose. This
 is none of the best Books of *Espenceus's*, who was no ve-
 ry good Poet, as he shew'd, not only in these letters, but
 also in his poetical Translation of the Collects, in the Life
 of *St. Godon*, in Verse; in a Poem concerning Schism, and
 in some other Poems which follow it.

He succeeded better in his Treatise of the Original, An-
 tiquity, Authors and Use of Collects; where he treats also
 of the Prayers addrest to the Son and Holy Ghost in par-
 ticular, and to the Holy Trinity, and of the Invocation of
 Saints. He speaks also by the by of the Poesy of the Sacred
 Books.

All these Latin Discourses of *Espenceus's* which were
 printed severally in different Years in his Life-time, (ex-
 cept the Discourse of the Adoration of the Eucharist, which
Genebrard published after his Death) were collected into one
 Volume, and printed at *Paris* in 1619. There are several
 others written in French, which were not put into this E-
 dition, though they were printed before. They are these;
 ' The Institution of a Christian prince, dedicated to *Henry*
 ' II. Printed at *Paris* 1548. A Discourse against the old
 ' and new Error of the Predestinarians; at *Lyons*, in the
 ' same Year. A Sermon of *St. Anselm's*, translated into
 ' French upon the Gospel of the two Sisters, fitted to *As-
 ' cension-Day*; at *Lyons* in 1550. An Exposition of the
 ' CXXXth. Psalm, by way of Sermon; at *Paris* in 1561.
 ' Two funeral Orations, one upon the Death of *Francis Oli-
 ' ver*, Chancellor of *France*, spoken at *St. Germans de P
 ' Auxerrois*, Apr. 29. 1560. the other upon the Death of
 ' *Mary Queen* dowager of *Scotland*, spoken in a Church at
 ' *Paris*, August 12. 1560. Printed at *Paris* in 1561. Five
 ' Sermons, or Discourses; I. Of Honour due to Parents.
 ' II. Of humane Traditions. III. Of Ecclesiastical Tradi-
 ' tions. IV. Of the Use of Blessing under the old Law.
 ' V. Of Blessing under the new; *ibid.* in 1562. Of the Ef-
 ' ficacy of the Word of God, *ibid.* 1566. Four Homilies
 ' upon the Prodigal Son, *ibid.* Paraphrase upon the Lord's
 ' Prayer, *ibid.* Two Sermons of *Theodore's*, his ninth and
 ' tenth, of Divine Providence, *ibid.* Two Sermons, one
 ' of *Theodore's*, of Holy Martyrs; another of *St. John
 ' Chrysostom's*, of the Labour and Honour of the Saints.
 ' Two other Sermons of the same *St. Chrysostom's* upon
 ' the Creed, *ibid.* 1563. Treatise by way of Conference
 ' with Ministers, concerning the Virtue of the Word of
 ' God in the Ministry and Use of the Sacraments of the
 ' Church, *ibid.* 1567. Continuation of the third Conference
 ' with the extraordinary Ministers of the pretended Refor-
 ' med Religion, *ibid.* An Apology Containing an ample
 ' Discourse, Exposition, Answer and Defence of two Con-
 ' ferences with the extraordinary Ministers of the preten-
 ' ded Reformed Religion, in the Kingdom of *France*, *ibid.*
 ' 1568. Conference concerning the Efficacy of the Word
 ' of God, *ibid.* 1570. Two Orations, or Declamations,
 ' translated out of *Gregorius Palamas*, Archbishop of *Thes-
 ' salonica*, by way of Dialogue, Pleading and Judgment;
 ' the Soul accusing the Body, and the Body on the con-
 ' trary defending its self; with the Sentence of the Judges,
 ' *ibid.* 1570. Ten Books of the Memory of Christian
 ' Things, taken out of the Ecclesiastical History of *Euse-
 ' bius* and *Ruffinus*; the whole abridged by *Haimo*, Bishop
 ' of *Halberstadt*: Translated into French, *ibid.* 1573. Ec-
 ' clesiastical Apophthegmes, or rather an Abridgment of
 ' History; containing all the memorable Facts, and
 ' Speeches which happened from the Death of Jesus Christ to
 ' the Emperor *Focas*, *ibid.* 1578. Translation of a little Dis-
 ' course of *Plutarch's*, that Learning is requisite for a Prince,
 ' *ibid.* 1575. Two notable Tracts; one teaching how
 ' much Letters and Sciences are useful to Kings and Prin-
 ' ces: The other containing a Discourse in Commenda-
 ' tion of the three Lillies of *France*, *ibid.* the same Year.

Espenceus was one of the most learned and judicious
 Doctors of his Time. He had read the Fathers, and good
 modern Authors, well; he understood the Canons and the
 Discipline of the Church perfectly; and he was very well
 versed in prophane Literature. He wrote Latin well, with
 Majesty and Eloquence. His literal Commentaries are
 excellent. His Digressions, and other Pieces, are on-
 ly Collections, where he furnishes little or nothing himself,
 but only puts a great number of Passages, which he has
 collected upon the Subjects which he handles, into a good
 Order, which will be very useful to those who may labour
 upon the same Subjects.

HIERONYMUS MAGIUS.

Hieronymus Magius was born at *Anglaria* in the *Milaneze*, (r) After he had gone thro' his Courses in Philology, Philosophy and Mathematics, he applyed himself entirely to the Study of the Civil Law, and took his Degrees at *Pisa*. He was sent by the *Venetians* into *Cyprus*, as Judge of *Famagusta*, under *Antonius Bragadinus*. Being an able Engineer, he defended that City when it was belieged by the Turks. But at last being taken in 1571. he was involved in the Calamity of the other Christians, lost his Estate and Liberty, and was carried in Irons to *Constantinople*, where he lived in a deplorable and cruel Captivity. During that unhapy State, he preserved an entire Liberty of Mind, and composed two very learned Books, one of the *Equuleus*, and the other of Bells, which he dedicated to the Imperial and French Ambassadors at the Porte, conjuring them to have Compassion upon his Misery, and to endeavour his Deliverance. They did so; and just as his Ransom was agreed upon, Mahomet Bassa caused him to be strangled cruelly in Prison, *March 27. 1572.* (f)

Magius wrote several Books; some were published before his Captivity. Those which he wrote in Prison were printed afterwards. We should have had several others, if they had not been pillaged and lost at the taking of *Famagusta*. We shall say nothing of his Italian Books of Fortifications, of his Miscellanea, his Commentaries upon the Institutions of the Civil Law; his Tract of the Situation of the ancient *Hetruria*; nor his Commentaries upon the Lives of *Æmilius Probus*, which belong to other Sciences, but only of his Discourses of the Conflagration of the World, of the *Equuleus*, and of Bells, which have some relation to Religion.

His Tract of the Conflagration of the World, and of the Day of Judgment, was printed at *Basil*, in 1562. It is divided into five Books. In the first, that he may lead his Reader by degrees to the End of the World, he begins with the Beginning of it; and after he had rejected the Opinion of the Philosophers who believed it to be eternal, he supposes it was created rather in Spring than in Autumn. He adds, that this World having been created in Corruption, God appointed Water and Fire to purify it: That he first purged it by the Deluge, and will make use of Fire to change it. He makes several Observations upon the Opinions of the Philosophers, and prophane Authors concerning the Deluge, and the Conflagration; and says very curious Things of the Nature of Heaven, and the Stars.

In the second Book he examines, whether the whole World shall be burnt, or only a Part, and how far that Conflagration shall extend? He thinks it very probable, that the Conflagration shall have the same Limits with the Deluge; that the Fire shall rise but some Cubits higher than the highest Mountains, and that the Heavens shall not suffer. This gives him an Opportunity to treat of the Number, and the Nature of the Heavens. He owns however, that tho' they are incorruptible, yet we may believe that they shall be burnt. He answers the Conjectures which may be brought against either Opinion, and leaves the Thing problematical.

In the third, he treats of the Nature of the Fire which is to burn the World. He believes it shall be an Innundation of Fire and Sulphur; that the Stars shall not cause this Conflagration, and shall not fall, tho' perhaps the violent Motion of the Heavens may excite this Conflagration at first. He mentions the Signs which shall precede the Judgment, and describes all that is to happen before the world is burnt. He enquires, whether the Time when the last Judgment is to happen can be determined? Here we are to understand those Passages in the Scripture and the Fathers, in which it is said, that the Day of Judgment is at hand; and in what Sense Jesus Christ said, that he did not know the Hour and Day when it was to come to pass.

In the fourth Book, he treats of the Order of the Things which shall happen at the End of the World. He thinks the Conflagration will precede the Coming of Jesus Christ, and the Resurrection of the Dead: That after that, the Earth will change its Form, and the four Elements will resume their Natures without any Mixture: That there shall be no more Plants, Herbs, Trees, &c. upon the Earth; but that it shall be all white: That all Men shall be smothered in the Fire: That the Just shall be taken up in Clouds, where the Fire shall kill them, and purify them by the Anguish which they shall endure; and they shall rise again quickly after: That after the Conflagration, the Heavens shall be no longer in motion, but shall continue fixt. He occasionally explains the Meaning of the Trump which is to awake the Dead, and the Books which shall be opened at the Day of Judgment. He thinks there shall be but one

Trumpet to re-assemble all the Dead; and that the Books which shall be opened at the Day of Judgment, are the Consciences of all Mankind.

In the fifth Book, he treats of the Resurrection. In the first Chapter, he collects a great many Passages out of Scripture and prophane Authors concerning the Resurrection; and shews in the second, that the Wicked shall rise again. He enquires in the third, into the Nature and Form of the Bodies of the Just when raised. He thinks, tho' they will be composed of Flesh and Blood and Humours, yet they will be incorruptible, shining with Glory, perfect, and able to penetrate solid Bodies. He judges it more probable, that the Difference of Sexes will continue, and that they shall be of different Sizes, tho' they will be all young. Some think, they will have neither Hair nor Beards; Magius finds no Inconveniency in their having both. He describes the Bodies of the Damned with contrary Qualities to those of the Blessed. Unborn *Fœtus's* shall have no Share in the Resurrection. Monsters with humane Heads shall be raised, but with humane Shapes. Monsters with Heads of Beasts shall no more rise than Beasts will. Maimed Bodies will rise entire. He rejects the *Millenium*, and the two Resurrections allowed by *Lactantius*. Last of all, he describes the last Coming of Jesus Christ, with all its Circumstances, which he reserved to speak of in the Close of his Work. He shews how terrible it will be. He thinks our Saviour will appear in the same Shape in which he ascended into Heaven; that he will descend upon the Clouds, which will serve him for a Throne, upon the Arctic Pole over our Hemisphere. He does not think the Sentence of Judgment needs be pronounced *viva voce*; but that it will be impressed by the Power of God upon every Man's heart, which will soon be followed with the Execution, by which the Elect will be made Partakers of Glory, and the Reprobate will be thrown headlong into Hell. Whereas it is said, that the Blessed shall judge the Nations, he does not suppose it ought to be understood of a Judgment which they shall execute in person, but of the Judgment of Jesus Christ their Head, in the same Sense in which Jesus Christ is said to suffer when his Members suffer. He ends with a Peroration, in which he submits his Work to the Judgment and Censure of the Church of *Rome*, and makes Excuses for not writing more elegantly.

His Book *de Equuleo*, printed at *Hanaw*, in 1608. and afterwards at *Amsterdam* in 1665. (add 1689) is very curious. It is surprising, that a Man who wanted necessary Helps to succeed upon a Subject so singular as that was, could collect such curious Things upon it. He sets down different Opinions of several Authors, of the Way how the *Equuleus* was made, which he describes to be a wooden Horse, with a Back rising sharp like the Edge of a Knife. He supposes that Men were seated upon that Instrument, and that Weights were tied to their Feet and Hands, to make them endure the more; that sometimes Men were hung up by their Hands and Feet, when they had a mind to torment them under this Horse; and they scorched them with burning Torches, or tore them with Pincers. He describes also the different ways of tormenting those that suffered Martyrdom.

His Book of Bells is equally curious. The Amazement Magius was in, that there are no Bells in *Constantinople*, first led him to think of writing this Book. He shews in the first place, that Bells were not invented by *St. Paulinus*, Bishop of *Nola*, as *Polydore Virgil* pretends; but that they are much antienter. Then he treats very largely of the several Uses to which they may be serviceable. He observes, that the Christian Greeks, instead of Bells, use a certain wooden Instrument, which they call *Symander*, which is only a very narrow Board, fourteen Foot long; upon which they struck with small wooden Mallets. They used also a Plate of Iron, hung up by the middle by a Cord, upon which they struck with a Piece of Iron: But this Instrument was never used, but when the holy Sacrament was carried to the Sick. He makes this physical Observation, that Bells rung in Plains, are heard farther than those rung upon Mountains; and those that are rung in Vallies are heard much farther than those that are rung in Plains. From Bells he goes to Steeples and Towers, and makes many Observations rather curious than useful upon those Matters. This Treatise was printed at *Hanaw* in 1609. and at *Amsterdam* in 1665. and 1689.

Magius's Reading and Memory were great. He wrote elegantly enough: His Works are full of Erudition and Enquiry: He produces little of his own, and contents himself with collecting the Thoughts and Observations of other Men.

(r) If our Author had consulted Mr. Baile upon this Article, he would have seen, that Magius was born at *Anglaria* in *Tuscany*, not *Anglaria* in the *Milaneze*.

(f) Monsieur Teissier in his *Eloges de M. de Thou*, Art. Magius, led du Pin into this Mistake, *Antonius Manlius*, Physi-

cian to the Imperial Ambassador, from whose Journal what we know of Magius's Death is taken, says, he died *March 27. 1572*. In another Place he says, it was 1573. He is sure as to the Day, and has left us in uncertainty as to the Year. Vide Baile ubi supra.

MICHAEL de MEDINA.

Michael de Medina, a Franciscan Friar, was a Spaniard born at Belalcázar, a Village in the Diocese of Corduba. He studied under Alphonsus de Castro, and became very skilful in Divinity, in the Eastern Languages, and in History. It is uncertain when he died, but it is probable, that it was between 1570 and 1580. at Toledo.

He composed a great Work, Entitled, *A Christian Exhortation*, or, *Of right Faith towards God*, divided into seven Books, printed at Venice, in 1564. [in folio] He begins in the first Book with a Definition of Faith, and assigns two Causes of it; one outward, namely, the Preaching of the Gospel, and the Proposal of the Word of God; the other inward, which is the Soul's Consent to that Word, founded upon the Reasons which prove the Truth of Religion, and upon the inward Motions of the Holy Ghost. For the first, he sends back his Reader to the Authors who formerly wrote against Pagans, Jews and Hereticks; of whom he gives a Catalogue, and mentions ancient and modern Writers.

The second Book contains the Proofs of true Religion. I. Prophecies. II. The Agreement between the Old and New Testament. III. The Truth of what is contained in the Bible. IV. The firm Belief and Exactness of the Primitive Christians in observing their Law, though it contained nothing that flattered the Senses. V. The Comparison of the Christian and Gentile Doctrine. VI. The Perpetuity of our Religion, which has been preserved, and subsisted still, notwithstanding the Persecutions and other Attacks which it has sustained. VII. Miracles. VIII. The advantageous Testimonies of Pagans in favour of the Christian Religion, and the Sibylline Oracles. IX. The Order of the Providence of God towards Mankind. X. The visible Punishment of the Enemies of the Faith of Jesus Christ, by the Misfortunes which have befallen them.

In the third Book he proves, that true Faith cannot be acquired by humane Strength, but that it is the Gift of the Holy Ghost, who moves the Soul, and uses outward Succours. In this Book he discourses of Sermons, and of their Usefulness, and shews that none but Pastors have a Power to exercise this Function.

He proves in the fourth Book, That explicite Faith in Jesus Christ is now necessary for Salvation; that no Man can be saved by natural Knowledge; that Faith was always necessary, even in the State of Nature; but then only a general and implicate Faith, by which Men believed that God would one Day send some Person to take away the Sins of Mankind, by taking them upon himself.

The fifth Book is of the Signs of Truth and Error. Medina does not think, that frequent Citations out of the Scriptures, are always a Proof of Catholick Doctrine. He discovers the Craft and Hypocrisy of Hereticks, and shews, that an appearance of Holiness, Martyrdom, suffering Death, and Miracles, are not always certain Marks of true Doctrine. He assigns two, by which he pretends that Teach-

ers of Truth may be distinguished from Teachers of Error; namely, an Inclination to preserve Christian Charity, and a Modesty which is shewn when we assert an Opinion, by submitting it to the Judgment and Censure of the Church, without resting upon our own Judgments; and by being in a Disposition to embrace and reject nothing but what is approved or disapproved by the Church. He enquires what that Church is, in whose Authority we ought to acquiesce; and he describes, out of the Scriptures and the Fathers, the Characters which it ought to have. At last, he lays down particular Rules, by which we may judge of the Truth; namely, Decisions of Oeconomical Councils, Definitions of Popes, Regulations of Bishops, and the unanimous Consent of the Fathers and Interpreters of Holy Scripture.

In the sixth Book, he treats very largely of the Canonical Scriptures.

The seventh is of the Interpretation of Scripture. Medina shews there, that it is obscure, and full of Difficulties; that the best way to explain it, is to learn its true Sense from the Church. He proves, that the Church is made up of good and evil Men; and last of all, he observes, that the profligate Morals of Pastors and Doctors, do not prejudice the Truth.

Medina likewise wrote another Book, of the Continence of those that are in holy Orders, printed with the former, and divided into five Books. He treats also of the Institution of Bishops, Priests, and other Ministers. He holds, that Bishops are *Jure divino* above Priests, tho' he owns, that St. Jerome is of the contrary Opinion. He does not think the Sub-diaconate a Sacrament, tho' he believes it was instituted by Jesus Christ. For the lesser Orders, he says, they are neither holy, nor a Sacrament. Then upon his entering on the Subject of his Book, he shews, that Marriage and Priesthood are incompatible, not only because of the Ecclesiastical Law, but also because of the holy Vow of Continence, which however is but tacite, and so may be dispensed with. Lastly, he answers all the Objections against the Celibacy of the Clergy. It is a very large Work upon this Subject.

There are some other Treatises of Medina's printed by themselves; as a Treatise of Purgatory, at Venice 1569. *Of saving Repentance*, at Salamanca, 1550. *Of Christian Humility*, at Toledo, in 1559. *Of Restitution*, at Alcalá in 1546. *Disputations concerning Indulgences*, at Venice, in 1564. *An Exposition of the fourth Article of the Creed*, *ibid.* He wrote also *An Apology for Ferus*, a Doctor of his Order, against Dominico Soto, mentioned already, printed at Alcalá, in 1567.

Medina was a tolerably good Writer. He handles things at large, and with a great deal of Learning. He was versed in the Fathers, and the Councils. In short, he comes very near the Divines of this age, when he treats of Questions after the method of positive Divinity.

JOANNES GENESIUS de SEPULVEDA.

Joannes Genesius de Sepulveda, was born in the Diocese of Corduba, in 1491. He was one of the most illustrious Divines and Lawyers in Spain. Charles V. honoured him with the Titles of his Divine and Historiographer; and he was Canon of Salamanca. He became famous by translating most of Aristotle's Works [out of Greek into Latin] Naudæus values those Translations more than Huetius does. His Dispute with Bartholomew de las Casas concerning the King of Spain's Right over the Persons and Estates of the Americans, and concerning the Behaviour of the Spaniards towards those People, has been related already; as also the Book which he wrote upon that Subject, the Fate it met with, and the Dispute between him and de las Casas before the Council of Spain; of which Dominico Soto made the Report.

Sepulveda's Theological Works are three Books of Free-will against Luther, and an Anti-apology for Albertus Pius against Erasmus. To these we may join a Treatise of the way of giving Evidence in hidden Crimes, Entitled, *Theophilus*. Three Books of the Solemnities of Marriages, and of Dispensations; without mentioning his Book of the Justice of the King of Spain's War against the Indians, and his Apology for that Book. Sepulveda died in 1572. aged 81 Years. His Works were printed at Cologne, in 1602. He wrote also another Book of the same Nature, Of the Truth of the Body and Blood of Jesus Christ in the Sacrifice of the Mass, at Paris in 1570. He drew up also a Commentary upon the *Canticles* out of St. Ambrose, which is among that Father's Works.

CORNELIUS MUSSUS.

Cornelius Mussus born at Piacenza, a Franciscan, was made Bishop of Bitonto in Apulia by P. Paul III. He was reckoned one of the ablest Preachers of his Time. He was one of the three first Bishops who came to the Council of Trent, in 1545. He there was taken notice of, both for his Opinions in matters of Doctrine, and for the eloquent Sermons which he preached before the Council. He was sent Nuncio into Germany in 1560. Having executed his Commission with Reputation, he came back to Rome, where he died, Jan. 9. 1574, aged 64 Years.

He wrote a Latin Commentary upon St. Paul's Epistle to the Romans, printed at Venice in 1581. and 1588. and

an Italian Commentary upon the *Magnificat*, at Cologne, 1618. Five Books of Divine History, printed at Venice in 1587. Sermons upon the Decalogue, and the Apostles Creed, printed at Venice in 1583 and 1588. and translated out of Italian into French, printed at Paris in 1598.

Mussus was a polite and eloquent Writer: He wrote well in Latin and in Italian. He preached all his Life time with general Applause. Yet he seems not to have done it easily: He falls into a Fault very common among Preachers, more to mind what was glaring, than what was solid in his Thoughts; and to take more Pains about the Ornaments of his Discourses, than the Solidity of his Reasonings.

FRANCISCUS BALDUINUS.

Franciscus Balduinus, the Son of Antonius, was of a noble and an ancient Family: He was born at Arras, Jan. 1. 1520. He studied the Belles Lettres at Louvain, and when he had learnt Greek and Latin, he joined to the Study of the Law a perfect Knowledge of Antiquity and History. He spent some Years in the Emperor Charles V's Court, with the Marquis of Berghen-op-Zoom. Then he went into France, where he contracted Friendship with Budæus, Baifus, and other learned Men of that Nation, especially with Charles du Moulin. He was sent to Bourges, and professed the Law publicly there for seven Years together. Thence he was called to Tubing, there to revive the Study of the polite Civil Law; but understanding upon the Road, that Charles du Moulin went thither, he went to Strasburg, and taught the Civil Law there for one Year. He staid five Years at Heidelberg, where he taught Law and History; but when he was desirous to go with Count Casimir, Palatine of the Rhine, into Lorrain, he was recalled into France by Anthony of Bourbon, King of Navarre, who took him into his House, and made him Præceptor to his [natural] Son Charles, and made use of him in Matters of Religion, which at that time were very much in Motion. Balduinus then took part against the Protestants, from whose Opinions he had not in his younger Years been much averse: And being attacked by Calvin upon the Account of Cassander's de Officio Viri Pii, which had been ascribed to him, he defended himself briskly against him. He assisted at the Colloquy of Poissy in 1561. the King of Navarre being killed at Rothen in 1562. Balduinus was invited to go to Dorway to be Professor in the University in that City, which was newly erected by Philip II. King of Spain. But not being pleased with the Court then in Flanders, he came back to Paris, and soon after went to Angiers, where having staid three Years by the Order of the Duke of An-

jou, he came back to Paris, and died there after one Month Nov. 11. 1572. aged 53 Years, being assisted at his Death by F. Maldonat the Jesuit.

Tho' Balduinus did not live to be very old, and tho' he was almost always in Motion, yet he wrote a great many Books, having great Easiness in writing as well as Erudition. His Profession was to teach the Civil Law, and the greatest part of his Books relate to that Profession; yet being very skilful in Ecclesiastical Antiquity, he wrote excellent Books about Religious Matters. Under this Head we are to reckon his Prefaces and Notes upon Optatus, and his History of the Conference of Carthage: His Preface and Notes upon Victor Vitenfis's History of the Vandals: His Three Defences against Calvin and Beza; one of which is a Commentary upon the Law de Famosis Libellis & Calumniatoribus, against the Outrages which he received from Calvin, who believed him to be the Author of Cassander's Book de Officio Viri Pii: The Second is his answer to Calvin's Reply, whom he calls Lucanus, which is annexed to his Second Edition of Optatus: And the Third is an Answer, Printed at Paris in 1564. against Calvin and Beza, where he refutes their Notions of Holy Scriptures and Tradition: He wrote also in French an Information concerning the Reformation of the Church; and an Apology against him that answered that Information, under the Name of a French Prince. This last Treatise was Printed at Paris in 1578. there was publish'd also under his Name at Strasbourg, in 1556. a Libel, Entitled, the Christian Lawyer's Answer to Dureau, concerning Ecclesiastical Ministers and Benefices. But he disowned that Book as a Forgery.

Balduinus wrote purely, elegantly and easily. He was very learned, not only in the Law, which he first began to handle according to its Dignity, but also in Ecclesiastical Antiquity.

ANTONY de MOUCHY.

Antony de Mouchy, who turned his Name into Demochares, was born at Reffons, a Town between Compiègne and Roye in the Diocese of Beauvais. He was Regent in the University of Paris in 1532. and was chosen Rector in 1539. then he was received Doctor of the Sorbonne, and signalized himself in prosecuting the Protestants. He made himself Inquisitor-General against them, and made it a piece of Religion to seek them out, and discover them in their most sacred Places, to deliver them up to the Secular Arm, when they would not be Converted. He went to the Council of Trent with the Cardinal of Lorrain, and died at Paris in 1574. when he was Dean of the Faculty, being very old.

He Printed at Paris, in 1562. a long Discourse of the Sa-

crifice of the Mass, against the Blasphemies of the Enemies of the Liturgy; where he treats, first, of the Necessity of a propitiatory Sacrifice in the true Religion; then of the Institution and Oblation of the Sacrifice of the Mass in all Churches from our Saviour's time until now; of the Ministers of the Altar; of the necessary Dispositions to offer Sacrifice; of the Prayers, Ceremonies, and Parts of the Mass. This Work is full of many useless Digressions; as for instance, Catalogues of Bishops of several Churches from Christ's time till now, and several other such like things, which signify nothing to his Subject. He seems to have shewn no judgment in the Choice of the Authors whom he quotes, or the Passages which he produces.

BARTHOLOMEW CARRANZA.

Bartholomew Carranza, born at Miranda in Navarre, from whence some have called him Bartholomew de la Miranda, entered very young into the Dominican Order in Castile; where, when he had gone thro' his ordinary Course of Studies, he taught Divinity with Reputation. He was sent to the Council of Trent in 1546. and Preached a Sermon the first Sunday in Lent before the Fathers of the Council. He boldly there maintained the Residence of Prelates to be of Divine Right. Philip of Austria carried him with him into England when he went to marry Queen Mary, as judging him to be a very proper Person to assist in the Re-establishment of the Catholick Religion in that Kingdom. He laboured in that Business successfully, and restored it in the University of Oxford. The Queen chose him for her Confessor; and King Philip was so satisfied with his Conduct, that he gave him the Archbishoprick of Toledo in 1557. he was with Charles V. when he died in the Monastery of St. Juste in the Diocese of Toledo, whither that Emperor retired, and where he died September 21. 1558. Carranza received his Confession, and gave him the Sacraments.

The Suspicion which Men had after Charles V's Death, that he did not dye a very good Catholick, fell upon Carranza. The Inquisition seized upon him in 1559. for a Heretick; and his Process was kept on foot in Spain till the Year 1567. In that Year he appealed to the Pope, and was carried to Rome under a sure Guard, and put into the Prison of the Inquisition, where he suffered a great deal during the ten Years that they kept him there. At last Sentence was given against him in 1576. setting forth, that tho' they had no certain Proofs of his being a Heretick, yet, considering the strong Presumptions which there were against him, he should make a solemn Abjuration of the

Errors of which he was accused. Having obeyed this Order with Submission, he was sent to the Convent of Almonera, where he died soon after, May 2. 1576. aged 72 Years. At his Death he gave Evidence of his Catholicity, and his Humility, publicly declaring, in the Presence of the Holy Sacrament, which he was going to receive, that he never held any Heretical Opinions; and yet that he believed the Sentence given against him was just, in consequence of what was alledged and proved. Out of an Excess of Charity and Humility, he was willing to excuse his Judges, who accused themselves, in owning by their Sentence, that they had no Proofs against him, only simple Presumptions. Justice was afterwards done to his Memory, which has been held in Esteem and Veneration among pious and learned Men:

Carranza's principal Work is, his Sum of the Councils, which is well known, and has been often Printed: A Work so much the more useful, by how much it contains so great Variety in so small a Volume. His Spanish Catechism was censured by the Inquisition of Spain: However, when it was carried to the Congregation of the Deputies of the Council of Trent, who were to examine Books, in 1563. it was approved by them; and Orders were given to draw up an Attestation in Form. But when this was known in Spain, the Count de Lerma complained to the Fathers of the Congregation, of their passing such a Judgment upon Carranza's Book, and desired them to revoke it. When the Congregation would not do this, the Bishop of Lerida, either push'd on by the Count, or of his own Head, fell a railing at their Judgment, and produced Passages out of the Book, which, in the Sense that he gave them, seemed to deserve Censure, and so accused the Deputies of the Congregation. Hereupon the Chairman of

the Congregation complained to the Legates, and desired Reparation for himself and his Colleagues, protesting, that he would not assist at any publick Action till they had proper Satisfaction given them. *Morone* reconcil'd their Difference, by ordering' that no Copies should be given of their Attestation; and that the Bishop of *Lerida* should make his Excuses to the Deputies of the Congregation. The Count then took away the Attestation, which was

put into the Agent of *Toledo's* Hands; and so the Matter was laid asleep.

Whilst *Carranza* was at the Council of *Trent*, he wrote a Discourse of the *Residence of Bishops*, Printed at *Venice* in 1547. and afterwards in 1562. He affirm'd it to be *Jure Divino*, and treated the other Opinion as Diabolical. These are all the Pieces of *Carranza's* that have come to our Hands.

CORNELIUS JANSENIUS of Ghendt.

Cornelius Jansenius, was of *Hulst* in *Flanders*. When he had gone thro' his first Studies at *Ghendt*, and finished his course of Philosophy at *Louvain*, he learnt the Hebrew, Greek and Latin Languages, being persuaded that they were necessary for the perfect understanding of the holy Scriptures, to the Study of which he resolv'd to apply himself. He taught Divinity for twelve Years in the Abby of *Tongerloez*, of the order of the *Premonstratenses*; and during that time he wrote his Evangelical Concord, with a Commentary, which he had read in Lectures, to the Canons-Regular of that Abby. He was afterwards Curate of *St. Martin's* of *Courtray*, and performed the Functions (of that Curacy) for near twelve Years. When he came back to *Louvain*, he took his Doctor's degree, and got the Deanery of *St. James's*. Then he was sent by *Philip II.* to the Council of *Trent*, and at his return was named in the Year 1568 first Bishop of *Ghendt*. When he had worthily fill'd that Post for eight Years, he died at *Ghendt* April 11. 1576. being sixty Years of Age.

Jansenius of *Ghendt*, is one of the most useful Commentators upon the Scriptures that lived in the sixteenth Century. He wrote a Paraphrase upon the *Psalms*, with very large Notes, and very exact Arguments. In the Paraphrase he gives the Sense of the Text, and in his Notes he gives the Reasons why he so interpretes it. He often recurs to the Hebrew Text, and follows it almost every where, as the only authentick and true Copy. He uses also the Greek Version to explain some Passages: He fixes the reading of

the Latin Text; produces different Explications of Authors; and proves that to be the most natural which he prefers. He sticks close to the literal, historical and propheticall Sense of the *Psalms*; and shews, that the same Passage may have both. This Commentary was Printed at *Louvain* in 1569. and 1573 and, with his Notes upon the *Proverbs*, *Ecclesiasticus*, the *Canticles*, and the *Book of Wisdom*, at *Lyons* in 1586 and at *Antwerp* in 1614. and 1644. *Jansenius* wrote also Commentaries upon some Passages in the Old Testament, as, upon *Chap. 12* and *38. of Isaiah*, upon *1 Kings, Chap. 2.* and *Habacuck Chap. 3.* But his chief Work is, his *Concordia Evangelica*, Printed first in 1549. and afterwards very often reprinted. That is the most perfect Harmony of the four Gospels, which had till then appeared. He has added a very large Commentary upon the Text; in which he has collected whatsoever he found most considerable in the most able Commentators, both ancient and modern. Tho' he professes only to explain the literal Sense of the Scriptures, yet he takes notice of moral and mystical Senses, for the benefit of Preachers. He treats also of Questions of Controversy and Divinity. In short, we may say, that he is one of the ablest Commentators that we have upon the Evangelical History, whose Commentary contains the most useful Things. And therefore he has been commended and esteemed, by all that have mentioned him, as a learned exact, clear and judicious Commentator.

JOHANNES GARETIUS.

Johannes Garetius, of *Louvain*, Canon-Regular, of the Order of *St. Augustin*, in the Convent of *S. Martin*; then Confessor to a Nunnery near *Antwerp*; and at last Penitentiary at *Ghendt*, where he died upon *Easter-day*, 1671. joined to the Business of Preaching the Study of the Fathers of the Church, as they related to Controversy; and wrote excellent Books, in which he collected Passages out of the Fathers, upon the real Presence of the Body and Blood of Christ in the Eucharist, upon the Sacrifice of the Mass, Prayers for the Dead, and Invocation of Saints. These sorts of Collections, in which the Fathers are introduced speaking all, without adding any Reasonings to their Discourses, are more useful and more

instructive, and often more convincing, to a great many People, than great Books of Controversy full of Reasonings. *Garetius's* Collections are made with Sense and Exactness. He not only cites the principal Testimonies of the Fathers, upon all these Subjects, but he does in a manner exhaust them, and he ranges them in an easy methodical Order. His Enquiries are great; but his Judgment is not always just. The Collection of Passages upon the Eucharist was Printed at *Antwerp* in 1561. and several times afterwards. That upon the Sacrifice of the Mass, *ibid.* 1561. and 1563. with his Work upon the Eucharist. That of Prayers for the Dead, at *Antwerp* in 1564. and that of Invocation of Saints, at *Ghendt*, in 1570.

LAURENTIUS SURIUS.

Laurentius Surius, was born at *Lubeck* in 1522. He studied at *Cologne*, where he contracted a Friendship with *John Lanspergius*, a *Carthusian*, and took the Habit of that Order in the Charter-House of *Cologne* when he was twenty Years old. He first applied himself to translate the Works of *Taulerus*, and of some other (Mystical) Authors out of German into Latin; and then he collected into one Volume the Homilies of several Doctors of the Church. He made a Collection of Councils, in four Volumes; and began to make a Collection of the Acts of the Saints. He wrote also a History of his own Time, which he called *Memoirs*. He died at *Cologne* May 25. 1518. aged 56 Years.

The Books which he translated out of German into Latin, are, *Taulerus's* Sermons, which the Prior of the *Carthusians* at *Cologne* published in 1548. Dedicated to *Adolphus*, Archbishop of that City: Fifteen Sermons of the Sacrifice of the Mass, by *Michael Sidonius*, Bishop of *Mersburg*, Printed at *Cologne* in 1552. *Gropper's* Treatise of the Sacrament of the Eucharist, Printed at *Cologne* in 1560. Five Books of the Institution of the Christian Life, by *Florentius Batavus*, Prior of the *Carthusians* at *Cologne*, Printed

at *Cologne* in 1552. A Discourse of *Eisengrenius*, Why so many People embrace *Lutheranism*. The Works of *Rusbrokius*, Printed in 1552. and a small Tract, entituled, an Abridgment of the way to Salvation, Printed at *Cologne*: Some little Pieces of *Suso*, and *Federicus Staphilus*; namely, an Apology, of this latter, concerning the way to understand the holy Scriptures: Tracts of Translations of the Bible into Vulgar Tongues, and of the Accord between *Lutheran* Preachers, and his *Prodromus* against *Smidelinus*, at *Cologne* in 1562. The Collection of Homilies of the Fathers upon the Gospels was Printed, with another Collection upon the Epistles, at *Cologne* in 1569. 1574. and 1576. His Edition of the Councils was made at *Cologne* in 1567. and those of the Acts of the Saints, in seven Tomes, *ibid.* in 1569. &c. His *Memoirs* from the Year 1500. to 1568. were printed at *Cologne* in 1568. and continued till 1574. *ibid.* in 1574.

The immense Labour of this *Carthusian* cannot be sufficiently admired, who undertook and completed two Works by himself, which have since employed several learned Men a much longer time.

STANISLAUS HOSIUS.

Stanislaus Hosius, a Pole, born at *Cracow*, was sent by his Relations to *Padua*, where he studied under the famous *Lazarus Bonamicus*. When he had been there some time, he went to *Bononia*, where he went out Doctor of Law. He then returned into *Poland*, where the King made him his Secretary, and employed him in the Chancery. Being in Orders, he was preferred to be Canon in the Church of *Cracow*; and soon after was made

Bishop of *Culm*, which was procured for him by *Sigismund Augustus*. He was afterwards made bishop of *Warmia*. Pope *Pius IV.* sent him to the Emperor *Ferdinand*, and to the King of *Bohemia*, to negotiate the Continuation of the Council of *Trent*; and send him a Cardinal's Hat when he was at *Vienna* in 1561. Two months after he chose him to be one of his Legates at the Council of *Trent*. *Hosius* assisted there in that Quality till the twenty forth Session,

on, when the Business of clandestine Marriages came on. Some Historians have conjectured, that he then pretended Sicknes, that he might retire, because he was not of that Opinion which then prevailed in the Council; but it is very certain that his Sicknes was very real, and that it continued a long time. After that he retired to his Bishoprick in Poland, where he reviewed some of his Books that he had written before. He was afterwards called to Rome, and was made great Penitentiary by Pope Gregory XIII. He died in the Neighbourhood of Rome, August 5. 1579. aged 76 Years.

Hofius has with Reason been esteemed as one of the ablest Polemical Divines among the Catholics, and most dreaded by the Hereticks of any in the sixteenth Century. He wrote easily and elegantly; quoted Texts of Scripture, and Passages out of the Fathers, very properly; and made his Advantage dextrously of the Contradictions of Innovators. He made a long Answer to *Brentius*, that was printed at

Cologne in 1558. A treatise of the Word of God; in which he refutes those that abuse the Scripture to maintain their Errors, and that will not acquiesce in the Explications of the Church, Printed at Paris in 1560. A Dialogue concerning Communion under both kinds, Marriage of Priests, and Celebration of the Mass in the Vulgar Tongue; in which he defends the Usage of the Church upon all these Heads against the pretended Reformed, printed the same Year. A Confession of the Catholick Faith, at Rome in 1569. A Letter to *Orichovius*, concerning the Authority of the Pope, at Cologne 1563. An Apology for the Court of Rome against the Politicians: A Treatise of Ecclesiastical, Civil and Episcopal Jurisdiction: A Comparison of the ancient Church with ours; and several Letters. All these Books, which were much enquired after, and printed several times in his Life-time, were collected into two Tomes, and printed at Cologne in 1584.

CLAUDE GOUSTE.

Claude Gouste. **C**laude Gouste, Provost of the City of Sens, and not Magistrate in Sienna, as some have thought, wrote a Discourse, when he was at the States of Orleans, in Charles IX's time, Of the Power of the Civil Magistrate in the Church, Printed in Latin and French at Sens, in 1561. and afterwards inserted in Latin into the first Tome of the Monarchy of Goldastus. That which gave Occasion to this Work, was the Proposition that was made to hold a Conference about Religion. The Question was, who ought to preside in that Assembly? The Churchmen pretended it belonged only to them; and that Laymen could take no Cognizance of was related to Religion. Gouste on the contrary maintained in this Book, that the King ought to preside, conclude, decide, and put in execution, the things which should be there decreed. He begins therefore with exalting the Royal Dignity; and shews, by Passages out of Scripture and the Fathers, how much it ought to be respected. Then he enquires into the Power which Kings have in the Church. He observes first, that the Kings of the Jews meddled with Religious Matters, and

with the Functions of the Priesthood; and then produces Examples of the Kings of France, Germany and Spain, who have called Councils, and, as he pretends, have presided in them, or have employed their Authority to publish and put in execution the Laws of Councils. He maintains also, that Kings ought to assemble Councils, and direct them: That Laymen ought to sit in them as well as Ecclesiasticks: That Kings can make Laws concerning Ecclesiastical Polity. In short, that Kings ought to be Heads, Authors, or at least consenting to, and acquainted with all that is done in Ecclesiastical Assemblies, and sole Executors of their Decrees. He mentions towards the end a Proverb, which he disapproves, *Ite foras Laici, non est vester Locus hic*; and adds, that the Priests ought not to envy Laymen having a share in Ecclesiastical Assemblies, since they have made them Partakers of Baptism, and the other Sacraments.

This Treatise, written in Latin by Gouste, is well writ, and shews great Search and great Erudition.

JOHN STEPHEN DURANTUS.

John Stephen Durantus. **J**ohn Stephen Durantus, Son of a Counsellor in the Parliament of Tholouse, was King's Advocate in the same Parliament in 1568. and afterwards first President. He wrote a Treatise of the sacred Rights of the Church, which is very common, and has been Printed several times. The Death of the Duke of Guise and his Brother at the States of Blois having provoked the Leaguers, the Populace of Tholouse rose up in Arms: The first President labouring to oppose that Popular fury, was taken, and imprisoned among the Jacobins, and some time after assassinated, upon February 10. 1589. He was 55 Years old.

M. Le Bret, F. Martenne and an Anonymus, who has lately written a Dissertation concerning the Author of the Book de Ritibus, pretend it is not Durantus's, but the learned Peter Danez's; and that falling into Durantus's hands, who bought Danez's Library, he ascribed it to himself. The contrary has been asserted in the Journal des Savans, where it is affirmed, that since this Opinion is founded only upon uncertain Testimonies, and Conjectures not conclusive, it ought not to be preferred to the common Opinion, which is built upon indubitable Testimonies; and so much the more, because this Book cannot be ascribed to Danez, without making Durantus, who was a Man of Probity and Worth, pass for an egregious Plagiary. The Arguments which are brought on both sides, are these; of which the Publick shall judge.

They prove the Book to be Durantus's, and not Peter Danez's thus:

I. By the Book it self, the Author whereof makes himself known to be President Durant. He quotes Durant's Decisions of Law, L. 2. Ch. 43. L. 3. Ch. 25. and a Commentary of his upon the Title of Elections, L. 1. Ch. 25. (as his own.) He cites a Decree in the Parliament of Tholouse, which he says he gave in his Scarlet Robes, April 15. 1583. And in a Prayer which he makes to God, L. 2. Ch. 48. he thanks him for making him first President of the Parliament of Tholouse.

He shews also, that the Book is not Peter Danez's, for he quotes him as a third Person upon St. Augustin's Epistle to Bonifacius. He says, L. 2. Ch. 5. concerning the Deacons Right in administering the Eucharist, that Danez Bishop of La Vour hinted to him a Passage of St. Augustin in his Sermon upon St. Vincentius.

II. By Durantus's own Testimony, at a time when he did as it were make his dying Testament: For that President, three Days before he was murdered at Tholouse, wrote to Rome to John de Barriere, Abbot of the Feuillantines, desiring him to License and Print his Book.

III. By the Testimony of Angelus Papius, who took Care of the first Edition of that Book, which was Printed at Rome in 1591. and Dedicated it to Pope Gregory XIII. In his Epistle Dedicatory he says, that Durantus sent that Book to Rome to Cardinal de Pellevé, that it might be Printed: That that Cardinal wish'd it had been done while the Author was alive, that he might have seen the Fruits of his Labour himself: That when Durantus was dead, the Cardinal being desirous to acquit himself of his Duty to his Friend, put the Book into Papius's Hand, that he might take care of the Impression.

Now what Probability is there, that a Man of Honesty and Integrity, Qualities which the World is bound to own in Durantus, should not only attribute another Man's Book to himself, but send it also to Rome, to be Printed there in his own Name? If he knew that Danez was the Author, which he could not be ignorant of, (if it were so) had it not been just and equitable in him, to give Danez the honour of it, and to send word to Cardinal de Pellevé, and the Abbot Barriere, that it was written by that Bishop? Nay, if he had been Knave enough to have attributed another Man's Book to himself, yet was there no danger of the Imposture's being found out?

The Arguments which are brought to make the World believe the Book is written by Danez, are founded, I. Upon the Testimony of Monsieur Le Bret, Provost of Montauban, a late Author, who says in his History, (p. 580.) 'That Peter Bertier, Bishop of Montauban, told him that Danez left several curious MSS. behind him, which his Friends challenged to themselves; and that among others, the Book De Ritibus Ecclesie Catholicae, a Work full of Ecclesiastical Erudition, which was Printed in Durantus's Name, who was first President of Tholouse, is Danez's.—Peter Bertier was told this by John Bertier, Bishop of Rieux, his Great Uncle, who had seen Danez and Durantus. F. Martenne alters this Tale, and says, that John Bertier, Bishop of Rieux, had this from Peter Bertier, Bishop of Montauban, his Uncle, who was a Friend of Danez and Durantus: Upon which it was observed, That this Narration could not be true, because the Bishop of Montauban was not Uncle to the Bishop of Rieux; nor did he, nor could he know Danez and Durantus, because he was but 26 Years old in 1634. when he was nominated to the Bishoprick of Montauban. This indeed is not Monsieur Le Bret's Mistake; but then his Evidence is reduced to a Hear-say of the Bishop of Montauban, who heard the Bishop of Rieux say it. Can this be set against the positive Evidences of the Authors themselves who wrote at that time? We are not told whence the Bishop of Rieux

got this Story whether it was guess, or whether *Durantus* owned it; whether he told it for certain, or only as a bare Report that commonly went about.

II. Upon what *Genebrard* says, who affirms, that *Danez* left several MSS. of his own Writing behind him, full of admirable Learning. This may be, no Man doubts it; but it does not thence follow, that the Book *de Ritibus* was one of them. That *Genebrard* says, III. upon bare Conjectures. That Book, say some, is a prodigious Collection of Hebrew, Greek and Latin Passages; Rabbins are quoted; a critical Skill in the Scriptures is visible there, which was very uncommon in the XVIth Century; Passages the most out of the way are produced out of the Fathers. In a word, the Author seems to be a consummate Divine; which Character does not in the least belong to *Durantus*. A Man employ'd all his time at the Bar, had something else to mind than to write a Book in Divinity, which was so foreign to his Profession, as *De Ritibus*. Besides, there is, they say, a difference in the Style of the President's Books and of this *De Ritibus*: Nor does he appear

in them to be so skillful in Languages as this Writer. By his Etymologies of several Greek and Hebrew Words, he seems to be but meanly skill'd in the Greek, and to know nothing at all of Hebrew.

These Conjectures would be of some weight, if the contrary were not founded upon positive Evidences. It is certain *Durantus* was very knowing in the Ecclesiastical as well as the Prophane Literature: Besides, he might have had help, and might write upon Memorials given him by other Men. *Danez* perhaps might assist them; and if the Dispute were put upon that Issue, there would be nothing to be said against it: But to say that *Durantus* impudently attributed to himself a Book which was wholly written by another Man, is what cannot be said, without doing Injury to the Memory of a Man, of singular Merit; and there is no Question but he may have Justice done him, for so singular an Affront, without striking at the Reputation of M. *Danez*, which is sufficiently established upon his own Merit, without needing to be encreased by foreign and ascitious Ornaments.

WILLIAM and MARTIN EISENGRENI.

These two *Eisengrenii* were both Germans; *William* was of *Spire*, where he was Canon. He wrote an excellent Book, called, *Catalogus Testium Veritatis*, printed in 1565. 1566. and 1568. and a *Chronicle of Spire*, ending in 1563. *Martin* the Doctor,

Vice Chancellor of the University of *Ingolstadt*, was born at *Stutgard* in the Duchy of *Wurtemberg*, and died in 1588. He composed Sermons, which *Tilmanus Bredenbachius* put into Latin.

GEORGIUS EDERUS.

George Eder, a famous German Lawyer of *Frisingen* was Counsellor to three Emperors, *Ferdinand I.* *Maximilian II.* and *Rodolph II.* He flourish'd till about the Year 1580. He wrote the following Books: 'Theological Partitions; or, An Oeconomy of the Holy Scripture, printed at *Cologne* in 1568. and 1582. and at *Venice* in 1572. and 1577. Partitions of the Catechism of the Council of *Trent*, at *Cologne* in 1582. The Hammer of Hereticks at *Ingolstadt* in 1680. The Baby-

lon of Hereticks, or Sums of heretical Fables, *ibid.* in 1581. Discourse of the Catholick Faith, at *Budissen* in 1570. Abridgment of the Catholick Catechism, at *Cologne* in 1571. Evangelical Enquiry into true and false Doctrine, at *Dillingen* 1573. History of Rectors and other illustrious Men who flourished in the University of *Vienna* in *Austria*, from 1237. to 1559. printed at *Vienna* in 1559.

NICHOLAS DURAND de VILLEGaignon.

Nicholas Durand de Villegaignon, Knight of *Malta*, born in *Provence*, raised himself by his Merit to be Vice-Admiral of *Bretagne*. He understood the *Belles Lettres* very well, and was a Man of a great deal of Wit and Courage. Whilst he was a Protestant he proposed to Admiral *de Coligny* to settle a Colony of Calvinists in *America*. He was Commander in that Expedition, and performed it in 1555. The Disputes which

the Calvinists had among themselves having scandalized him, he declared himself a Catholick. Several others followed his Example, and they all joined with Catholics, Durand turned the Protestants out. But not being able to defend himself in the Fort which he had built, because Admiral *de Coligny* sent him no Supplies, he returned into *France*, where he wrote several Books of Controversy against the Calvinists.

HIERONYMUS OSORIVS.

Hieronymus Osorius was born of an illustrious family at *Lisbon* in *Portugal*. His Father was *John Osorio de Fonseca*; his Mother *Francisca de Govea*. He studied first at *Salamanca*, then went through a Course of Philosophy, at *Paris*, at 19 Years of age, and afterwards went to *Bononia*, where he concluded his Studies. He was very learned in the Sciences, in the Languages, and in the holy Scriptures. He consecrated himself early to the Ecclesiastick State; and when he returned into his own Country, he explained the Scriptures in the University of *Coimbra*. After that, he was entrusted with the Government of the Church of *Tavera*. Cardinal *Henry* made him Archdeacon of *Evora*; and he was afterwards nominated to the Bishoprick of *Silves*. He lived an exemplary Life, and made himself recommended by his great Charity. He saw with grief the Calamities which laid his Country waste after the Death of King *Sebastian* in 1578. He advised the giving the Kingdom of *Portugal* to *Philip II.* King of *Spain*. He died August 20. 1580. 74 Years old.

Osorius wrote easily and eloquently. He composed several Books, which were Printed at *Rome* in four Tomes, in 1592. they are, 'Two Books of Civil Nobility, Three Books of Christian Nobility. Five of Glory. Eight of the Institution of a Prince. Twelve of the Actions of *Emanuel*, King of *Portugal*. A Defence of his Reputation upon the Advice which he gave in favour of the King of *Spain*. Letters. A very Eloquent Letter to *Elizabeth*, Queen of *England*, to persuade her to embrace the Catholick Religion. Three Books against *Walter Haddon*,

who answered his Letter to Queen *Elizabeth*. Ten of Heavenly Justice. Five of Wisdom. A Commentary upon St. Paul's Epistle to the Romans, divided into four Books. Paraphrases upon *Job*, the *Psalms*, and *Isaiah*. Commentaries upon *Hosiah* and *Zachariah*. Twenty one Discourses upon St. John's Gospel; and a Panegyrick upon St. Catherine.

He had a Nephew of his own Name, *Hieronymus Osorius*, Canon of *Evora*, who took care of the Editions of these Works: He also wrote Books which were Printed with the former, as, *Notes upon his Uncle's Paraphrase of the Psalms* a Commentary upon Solomon's Proverbs: Paraphrases upon Wisdom and the Canticles.

Osorius has a good Right to be called the Portuguese *Cicero*, for he is one of the greatest Imitators of *Cicero* that ever was, both as to Style, and the Choice of his Subjects, and the Manner of handling them. His Books are not interwoven with Citations, but made up of continued and compacted Reasons: He does not busie himself in his Commentaries and Paraphrases to explain the Words of the Text, but only to enlarge the Sense, and to shew the Order and Connexion of the whole. Young Divines may read *Osorius's* Works with profit, if they would form a Style, and learn to Discourse eloquently, by reading the Writings of a Christian Philosopher, Orator and Divine. His Nephew does not write so well as he, though he imitates his Style; but he seems to have had more Erudition. His *Notes upon the Paraphrase of the Psalms* are good, and full of critical Observations upon the Hebrew Text.

SIMON VIGOR.

Simon Vigor of Evreux, went to Paris about the Year 1520. to study there. He was taken into Navarre-College in 1540 and was chosen Rector of the University at that time. In 1545 he took his Doctor of Divinity's Degree. After that he was preferred to be great Penitentiary of the Church of Evreux. That Employment did not hinder him from Preaching, Writing and Disputing warmly against the pretended Reformed. He went to the Council of Trent with the Bishop of Evreux. At his return, having quitted the Penitentiaryship of Evreux, he was made Curate of St. Paul's, and continued preaching in Paris, and elsewhere. At last he acquired so great Reputation for his Zeal against the Calvinists, that when the Cardinal of Ferrara, Archbishop of Narbonne, died at Rome in 1570. Pope Gregory XIII. chose Vigor to fill his Place. When he was consecrated Archbishop of Narbonne, he went immediately into his Diocese, where he laboured with Success the rest of his Days. He died at Carcassone, November 1. 1575.

We have five printed Tomes of Vigor's Sermons: The first contains, *Sermons for the Octave of the Holy Sacrament*, Preached in our Lady's Church at Paris, before the King, Printed at Paris in 1575. The second contains, *Lent and Easter Sermons*, Preached at St. Stephen's upon the Hill, *ibid.* 1576: The third, *Sermons upon the Creed, and the Gospels of the Feasts, and Sundays in Advent*, Preached at St. Merry's, with four Sermons of Purgatory, *ibid.* 1578. The fourth, *Sermons upon the Feasts and Sundays from the Octave of Easter, till Advent*, *ibid.* The fifth, *Sermons for the Feasts and Sundays from the eleventh Sunday after Trinity till Lent*, *ibid.* In the Year 1566. he had a Conference with the Ministers de Lespine and Sureau du Rosier: De Saintes was his Second, in which they got a considerable Advantage, by the Confession of the Ministers themselves. De Saintes printed the Acts of that Conference, in 1568.

PETER EMOTTE.

Peter Emotte, of Autun, went into Navarre College in 1566. and six Years after went out Doctor in Divinity: He was named to be Divinity-Reader at Laon, and was afterwards chosen Dean of the Chapter of that City, in the Year 1578. He died August 1. 1580. He preached and wrote Books according to the Fashion of that Time. He printed a Latin Book in his Life-time, in 1578 Entituled, A Confession of the Catholick Faith, confirmed by Testimonies out of the Scriptures and the Fathers, who flourished in the two first Centuries of the Church;

divided into four Books: The first of their Belief and Worship of Angels and Saints: The second of Man; the Providence of God concerning him; Predestination, Justification, and the Means: The third, of the Sacraments; and the fourth, of the last End of Man.

After his Death, there were printed Catholick Exhortations and Sermons in French, upon the Gospels of the Sundays and Festivals of the Year, and upon the Sacraments, in three Tomes, at Paris in 1581, 1582, and 1583.

PETRUS CIACONIUS.

Petrus Ciaconius, in Spanish Chacon, of Toledo, was born in 1525. Having a wonderful Inclination for Studies, he push'd himself forward, his Friends not having wherewithal to maintain him in that Way. When he went to Salamanca, he was taken notice of among the Scholars of that University; and besides Philosophy and Divinity, he learned Mathematicks and Greek. He went to Rome in Gregory XIII's time, and was employed by that Pope to revise and correct the Bible, Gratian's Decrees, the Works of the Fathers and ancient Authors, which they were then reprinting in the Vatican. He perform'd that Business with great Judgment and Success, having a marvellous Talent at correcting old Authors, restoring faulty Passages, and explaining difficult ones. He was employed also in reforming the Calendar along with Clavius. The Pope made him Canon of Seville. He publish-

ed nothing in his Life-time. Though he was one of the learnedest Men in the World, yet his Modesty and Humility were beyond his Learning and Erudition. He kept a Correspondence with all the considerably learned Men of that Time. He died at Rome in 1581. being 56 Years old.

His Books that were printed after his Death, are, An Explication of Julius Caesar's Roman Calendar: Some small Tracts upon the Inscription of the Columna Rostrata of Dinius, where he treats of ancient Weights, Measures and Monies, printed at Rome in 1508. A Tract de Triclinio Romano, or the ancient way of sitting at Table, at Rome in 1588. Notes upon Salust, Caesar's Commentaries, Arnobius, Tertullian, Minutius Felix's Octavius, and Cassian. He wrote also upon Varro, Pomponius Mela, and Pliny; but those Notes are not printed.

JOANNES and JACOBUS BILLII.

James de Billy, of the Family of Prunay in the Country of Chartres, was born at Guise, where his Father Lewis de Billy was Governor. He had an elder Brother John, who turned Carthusian, and left him the Abby of St. Michael in Lerm, of which he was possessed. It was in that Monastery that James de Billy laboured with so much Assiduity and Success upon the Greek Fathers. He understood the Greek Language perfectly, spoke Latin purely, understood the Belles Lettres made Verses well, and had a mighty Knowledge in Ecclesiastical and prophane Antiquity. He published a very noble Edition of St. Gregory Nazianzen, whose Works he translated so excellently, that his Version has been looked upon

as a Pattern of a finished Translation. He likewise translated Isidore Pelusiot's Letters, several Pieces of St. John Chrysostome, St. Basil, St. John Damascene, &c. He wrote also admirable Observations upon the Greek Fathers, which are at the End of his first Edition of Isidore Pelusiot. He published besides, some small French devotional Pieces, in Prose and Verse. He died at Paris, November 22. 1581.

His Brother John de Billy, a Carthusian, in the House at Bourgfontaine, was taken out of that Monastery by Cardinal Charles de Bourbon, to be Prior of another Carthusian House which that Cardinal had founded in Normandy. He also wrote several devotional Books in French, and translated some Pieces of the Fathers.

NICHOLAS SANDERS.

Nicholas Sanders, was an Englishman, born at Charlwood, a Village in Surrey, in the Diocese of Winchester. He went to School at Wickham's College, near Winchester, and from thence went to Oxford. He took his Bachelor's Degree, in 1550. and five or six Years after, he was made Professor of Canon Law at Oxford, when he was very young: (1) But upon Queen Elizabeth's coming to the Crown, he was obliged to leave his Chair and Country to preserve his Religion and his Liberty. He retired to Rome, where he went into Priests Orders, and took his Doctor's Degree about the Year 1560. He went with Cardinal Hosius to the Council of Trent, and afterwards into Poland, and other

Voyages. Some Years after he went to Louvain, where he was made Regius Professor of Divinity. Pope Pius V. having seen his Book *Of the visible Monarchy of the Church*, Printed at Louvain in 1571. called him to Rome, with a Design of recompensing his Services. But the Death of that Pope having overthrown Sanders's Expectations, he applied himself to Cardinal Commendone, and went to him to the Diet at Augsburg, where that Cardinal resided as Legate of the holy See. Then he went into Spain with the Nuncio Segza, and some time after was sent into Spain himself as Nuncio by Gregory XIII. who made him go into Ireland afterwards in the same Capacity. There he died, oppressed with Labour and other Calamities which Hunger

(1) This is what Anthony Wood (*Athen. Oxon.* Part I. 162.) calls shagling Lecturer, which Sanders himself calls *tanquam Re-*
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gius Professor Juris Canonici,

caus'd him to endure. *Pitfeus* his Nephew places his Death in 1580. *Rishon*, who first published his History, places it in 1581. *Mireus* in 1582. and *Camden* in 1583.

Sanders's Works are, 'A History of the Schism of England, divided into three Books, which he wrote during his Nunciature in Spain: It was printed after his Death at Cologne in 1585. and at Rome in 1586. There were several Additions made to it in later Editions, particularly in that of Cologne, in 1628. which is very faulty. A Treatise of the visible Monarchy of the Church, in eight Books, with six Books of the Key of David, which are intended for a Defence of the former, printed at Louvain in 1571. at Antwerp in 1580. at Rome in 1586. and at Wurtzburg in 1592. Two Tracts in English, one of Images, the other of the Eucharist, printed at Louvain in English in 1566. and 1567. and in Latin in 1569. Of the Sacrifice of the Mass, *ibid.* Upon the sixth Chapter of St. John, at Antwerp in 1570. and a small Tract of the Free-will of Man, printed at Cologne. A Treatise of Justification against the Colloquy of Altembourg, divided into six Books, printed at Antwerp in 1585. Of the Pope's Supremacy, in English, at Louvain in 1567. and in Latin at Venice in 1603. An Apology for the Excommunication of Queen Elizabeth; and a Tract in defence of his Treatise of Monarchy, in answer to a Pamphlet Entitled, *Fidelis servi subdito infideli responsio*, attributed to [Dr. Bartholomew] Clarke, which is inserted in the seventh Tome of the Monarchy [of Goldastus] (r) three Sermons preached at Louvain, concerning Transubstantiation, private Masses, and the Celebration of the Office in the vulgar Tongue, at Antwerp in 1566. Three Books against *Helhusius*, and against an Apostate Jesuite. A Treatise of Usury, in English, at Louvain in 1568.

Of these Books, the two which are the most considerable, and have made most Noise, and have been the most

contradicted, are, his *History of the English Schism*, and his *Treatise of visible Monarchy*. The first contains a History of the religious Revolutions in England under the Reigns of Henry VIII. Edward VI. Queen Mary, and Queen Elizabeth. Tho' his History be true in the Main, yet it must be owned, that he wrote with too much Passion for an Historian; and he sometimes sets down Facts which have been vehemently suspected of Falshood (s) His Works of the *visible Monarchy*, is one of the largest that has been made upon that Subject. *Sanders* undertakes there to shew, that the Government of the Church is neither Democratical, nor Aristocratical, but truly Monarchical; that this Monarchy did not begin with Jesus Christ only, but has subsisted ever since the World began; and that Jesus Christ gave this Monarchical Power to St. Peter, and the Popes of Rome, his Successors. The seventh Book is a short History of the Church, in which he sets down the Succession of the Bishops of Rome, the Passages and Facts which confirm their Primacy, the Heresies and Passages of the Fathers which oppose them. The eight Book is intended for a Refutation of what the Protestants alledge to shew, that the Pope is Antichrist. *Sanders* there retorts the Accusation upon them, and affirms, that the Characters of Antichrist belong to them. The six Books *Of the Key of David, or the Kingdom of Jesus Christ*, are designed for a Defence of the former. He maintains there, that the Church has a temporal and a spiritual Power; that Popes and Bishops can depose Kings; that Popes are above Councils; that as Popes must confirm them, so they can make them null and void. In a word, he there defends all the Principles of the *Ultramontans*, concerning the Sovereignty of the Pope's Power. These two Books are very full of Quotations, and shew the great Reading of their Author, who wrote rather with Method than Elegance.

(r) Dr. Ackworth, who was Publick Orator of the University of Cambridge, was the Author of the *Fidelis servi subdito infideli Responsio*, which was printed first by Day, in Quarto, at London in 1573.

(s) The English Reader need not be told, that Bishop Burnet has, at the End of each Volume of his *History of the Reformation*, given a distinct Answer to the most notorious Falshoods in *Sanders's History*. What is remarkable is, that *du Pin* in his Account of the Ecclesiastical History of England in this Century, generally follows Bishop Burnet where he contradicts *Sanders*.

JOANNES MALDONATUS.

Joannes Maldonatus, was born of a noble Family, in 1534. in Spain, in a Place called *Las Casas de la Reina*, [the Queen's House] near *Lerena* in *Estremadura*. (u) He studied at *Salamanca*; and when he had gone through his Course of Languages, and the *Belles Lettres*, he heard a few Lectures in the Civil Law; and then by the Advice of his Friend *Michael Palacios*, who has left us Commentaries (z) upon the Gospel of St. Matthew, he wholly gave himself up to Divinity. *Dominico Soto* and *Francis Tolet* were his Masters. When he had gone thro' his Studies, he taught Greek, Philosophy and Divinity in that University, before he entered into the Society of the Jesuits, which was not till 1562. at Rome. Next Year he was sent to Paris, and there taught Philosophy for three Years together, and Divinity for four Years more, and had an extraordinary Concourse of Scholars. In 1570. he was sent to Poitiers, with nine other Jesuits, by the Advice of the Cardinal de Lorraine, to oppose the Hereticks, who were very numerous in that Country. He read Latin Lectures there, had Conferences with the Ministers, preached in French, and took Measures to settle a College of Jesuits in that City. Then he went into Lorraine, and from thence to Sedan, where he had a Conference with twenty Ministers, two of whom were converted soon after. At his Return to Paris, he read Lectures in Divinity again, but more extended and profound than his former ones. Then it was that he met with Crosses, which disturbed his Quiet; for on the one side he was accused before the Secular Magistrates for procuring the President *Montbrun de St. Andre*, whom he assisted at his Death, to bequeath his whole Estate to the Society; and on the other side, the University and Faculty of Divinity at Paris were for having him pass for a Heretick, for not holding the immaculate Conception of the blessed Virgin to be of Faith. He was protected from the first Accusation by a Decree of Parliament, the principal Motive to which was the known Probity of the Person accused: But the other Business had greater Consequences, and deserve to be set down here at length. *Maldonat* having in his Lectures handled the Question of the immaculate Conception of the blessed Virgin problemati-

cally, that Opinion gave Offence to the Parisian Divines who were used to look upon that Notion as an undoubted Truth, upon the account of the Decision of the Council of Basil, which *Maldonat* rejected without any Scruple, pretending that that Council was not Oecumenical: This also caused Disputes among the Scholars of the University of Paris, and gave Offence to the People. *John Denis*, Rector of the University, called a Meeting of the four Faculties to remedy this Evil, and complained, that *Maldonat*, without regarding Reasons of Prudence, Motives of Piety, and Laws of Charity, had sought an Occasion of introducing Innovations, of making a Schism, and of inspiring Men with a Contempt of the Statutes of the University: That it was notorious, that the Gallican Church, especially since the Decisions of the Council of Basil, had always held and believed as an Article of Catholick Faith, that the blessed Virgin was free from all Stains of Original Sin; and that all Frenchmen, who were imbued with that Doctrine, made it a Point of Duty to honour the Conception of the Virgin, which they worshipp'd with great Advantage to themselves; whereas now *Maldonat* taught the contrary Doctrine, and thereby opened a Gate to Schism. The Rector having made this Proposition, it was resolved in the Meeting, that a Deputation should be sent to *Peter de Gondi* Bishop of Paris, to desire him to support the Faith and Worship of the immaculate Conception of the blessed Virgin, after the Example of his Predecessors, who had approved the Decrees of the Faculty of Divinity about the immaculate Conception. But since the Bishops of Paris had always had a Custom, when any Controversy presented itself to be decided that related to Religion, to consult the Faculty of Divinity of Paris, and to require their doctrinal Advice. *Peter de Gondi*, who had a mind to favour *Maldonat*, called in twelve Doctors, *Adam Sequart* the Dean, *John Pelletier*, Great Master of Navarre, *James le Fevre* the Syndic, and nine other young Doctors. The three ancient ones declared, that it was the Opinion of the Faculty, that it ought to be believed as an Article of Catholick Faith, and pursuant to the Definition of the Council of Basil, that the Virgin was conceived without any Sin:

(u) *Nicholas Antonius* and *Ribadeneira* say, he was born at a Village in *Estremadura*, called *Fuente del Maestre*. (*Bibl. Hisp. Art. Joannes Maldonatus*, and *Catalog. Scrip. Soc. Jesu.*)

(z) *Qui nous a laisse des Commentaires sur l'Evangile de St. Matthieu*. i. e. *Palacios*. It was *Michael's* Brother *Paul*, who was Chaplain to the Cardinal Don Henry King of Portugal, that writ the Commentary upon St. Matthew; as also upon Ecclesiastes, and the Minor Prophets. But this *Michael* was a

Commentator upon the Scriptures likewise; and we have of his, Commentaries upon *Isaiah*, the *Minor Prophets*, the *Epistle to the Hebrews*, and the Gospel according to St. John. This *Michael Palacios* also was a very eminent Aristotelian, and opposed *Gomezius Pereyra*, who first of all the modern Philosophers took pains in his *Antoniana Margarita*, to prove that Brutes are Machines, as *Des Cartes* did afterwards. See Bayle's Dict. Art. *Pereyra*.

But the other nine were not of that Opinion, and maintained, that the Faculty did not hold this Doctrine as an Article of Catholick Faith, but only as an Incentive to Piety: That the Council of *Basil* did not order the Feast of the Conception to be observed any other wise than as a Thing that was not contrary to the Faith, and agreeable to Piety; and that the Council of *Trent* left Men at Liberty also upon that Head to hold what Opinion they pleased. The three other Doctors remonstrated, that the Faculty ought to be consulted in a Body, that their Opinion upon that Article might be known; and that the Matter ought not to be determined by nine Doctors. However, notwithstanding these Remonstrances, the Bishop of *Paris* gave his Sentence, Jan. 17. 1575. by which he declared, that *Maldonat* had asserted nothing that was Heretical, or contrary to Religion or the Faith. This Sentence made a great Noise. The Jesuits took care to have it posted up in *Paris*, and published throughout the Kingdom. Some Preachers also publicly declaimed against the *Conceptionists*, for so they called those that asserted the immaculate Conception to be an Article of Faith. The Faculty of Divinity, to defend themselves, made a Conclusion in a Meeting, Feb. 1. in which, without taking any Notice of the Bishop of *Paris*'s Sentence, they declared, that it ought to be held as an Article of Catholick Faith, that the blessed Virgin was never defiled by the Pollution of Original Sin, according to the Decision of the Council of *Basil*. This was the Opinion of almost all the Doctors, excepting those who had voted in the Consultation held by the Bishop of *Paris*. This Conclusion of the Faculties angered the Bishop of *Paris*, who excommunicated the Dean and Syndic of the Faculty: Whereupon they appealed as from an Abuse to the Parliament. The Cause was pleaded there before the Bishop of *Paris*; and it was decreed, that those two Doctors should be absolved *ad cautelam*; and so the Matter ended.

Maldonat however resolved to quit *Paris*, and withdrew to *Bourges*, where he gave himself wholly up to write upon the Scriptures. In that Retreat he wrote his Commentaries upon the four Gospels, and upon the lesser Prophets. (w) But a Man of such rare Worth could not long remain obscure. Pope Gregory XIII. sent for him to *Rome*, to assist in the Edition of the Greek Bible. There he finished his Commentary upon the Gospels, and presented it to his General *Aquaviva*, December 21 1582. He fell sick soon after, and was found dead in his Bed, Jan. 5. 1583. aged 49. Years.

Tho' he wrote a great deal, yet he printed nothing in his Life-time.

The first Book of his which was published, was, his *Commentary upon the four Gospels*, which the Cardinal of *Lorraine* got printed at *Pont-a-Mousson* in 1596. The Jesuits of the College in that City, published from a Copy which their General sent, which was taken from *Maldonat*'s Original. It was afterwards printed at *Brescia* in *Italy* in 1598 at *Lyons* in 1601. at *Mentz* about the same time, and at *Paris* in 1617. These are the best Editions of that Book; for those which were afterwards made at *Cologne*, at *Mentz* and at *Paris*, have been corrupted in some Places. This Commentary, which is generally esteemed, is written with Care, Exactness and judgment. *Maldonat* sticks to the historical and natural Sense of the Text, and explains it clearly, without going out of the way after Allegories, or making long Digressions. He explains however the Dogmes, and confirms them by the Explication of those Passages which belong to them. He often reprehends the Interpretations of *Calvin* and *Beza*, and sometimes pretty sharply. He does not servilely tie himself up to follow the Explications of the Ancients, but gives himself a Liberty to follow such Interpretations as he thinks most simple and natural; and whilst he gives the Preference to the *Vulgate*, he now and then follows the Greek, when he thinks that makes a better Sense.

He wrote a *Commentary upon Jeremiah, Baruch, Ezekiel and Daniel*, printed at *Lyons* 1609. and at *Cologne* in 1611. with an *Explication of Psalm 109.* and a Letter concerning a Conference held at *Sedan* with some Calvinist Ministers.

There came out also in the same Place, in 1601. a Treatise of Faith, under *Maldonat*'s Name. There were printed likewise at *Paris*, in 1643. Commentaries upon the principal Books of the old Testament, which are also attributed to this Author, which have not the Force of his other Commentaries. The Sum of Cases of Conscience, printed at *Lyons* in 1604. at *Cologne* and at *Venice*, is not *Maldonat*'s, but a Collection taken out of his Works by one *Martin Cardegnac*, a *Minim*. Lastly, there is a small French Book, printed at *Paris* in 1617. Entituled, *Maldonat, Of Angels and Demons*.

He wrote also several other Tracts, as Commentaries upon the Psalms, and upon St. *Paul*'s Epistle to the *Romans*; and several Theological Tracts. Monsieur *du Bois*, a Doctor of the *Sorbonne*, has preserved some of these last from being lost, by printing them at *Paris* in 1677. in

three Tomes, which make but one Volume. The first contains, *Maldonat*'s Discourses upon the Sacraments, larger and more correct than they were in the first *Lyons* Edition in 1614. The second contains, Letters and Tracts of *Maldonat*; and the third, his Discourses of Free-will, Grace, original Sin, the immaculate Conception, Providence, Predestination, Righteousness, and Justification.

His Discourse of the Sacraments is one of the first Books that was written upon that Subject methodically and solidly. *Maldonat* starts his Questions in few Words; builds his Conclusions upon Passages out of the SS. and the Fathers; rejects the Errors of the Hereticks; and answers their Objections neatly and distinctly. He meddles with no useless Questions: He says nothing but what is necessary upon those which he handles; and says a great deal in a few Words: He is longer upon the Questions which are disputed between Hereticks and Catholicks, than upon those which are problematical among Catholick Divines: His Style is simple, easy and intelligible, and yet neither mean nor barbarous: He treats of Purgatory and Indulgences when he speaks of Penance: He approves of the Opinion of those Divines who look upon Indulgences to be only a Relaxation of the Penalties enjoyed by the Priest in the Sacrament of Penance, or by the Ecclesiastical Law: And concludes from thence, that Indulgences granted to the Dead are not, properly speaking, Indulgences, and can be serviceable only by way of Suffrage. He holds also with the *Louvain* School, that it is not the Merits of the Saints which compose the Treasure of Indulgences in the Church, but only the Merits of Jesus Christ. He owns also, against the common Opinion, that Indulgences are not always valid for the Time for which they are granted, because Indulgences are often given for more Years than a Man can live.

Maldonat's Letters are written with great Politeness and Elegance. He followed the Rules which he gives in his second Letter, concerning writing exactly and politely. In his first he consults Cardinal *Hosius*, concerning the validity of Baptism conferred by Calvinists, which was a Question about which the Catholick Divines were divided at that Time. That Cardinal made Answer, that he was amazed that a thing which had been so long decided in the Church, could be call'd in Question; and *Maldonat* sends back in his fourth Letter the Reasons which were brought on both sides. In his third he answers four Theological Questions, which had been proposed to him by *Gentianus Hervetus*.

The first is about what Answer is to be made to the Hereticks when they accuse us of imitating *Thyestes*'s Supper, when we declare we believe that the Body of Jesus Christ is animated in the Eucharist. *Maldonat* shews in the first Place, that this Objection is not more valid against those that believe that Jesus Christ is in a living Manner in the Eucharist, than against those that believe that he is there in a dead one, since *Thyestes* did not eat his Children till they were dead. Afterwards he shews, that Christians ought not to use the Reproaches of the Gentiles; and cites thereupon several noble Passages out of the Fathers. Last of all, he proves, by Reasons and Passages out of the Fathers, that the Body of Jesus Christ cannot subsist without his Soul. The second Question is express'd in these Words, How could Jesus Christ offer a Sacrifice for Sin in the last Supper, when in the old Law the Immolation of the Victim ought to precede the Oblation of the Sacrifice? To this *Maldonat* answers, that there is no express Law in the Old Testament which ordains the Immolation of the Victim as necessary to every Sacrifice: That the Essence of a Sacrifice consists in the Oblation of the Victim; and that Death is necessary only for the Remission of Sin; and that it is indifferent whether the Effusion of the Victim's Blood be before or after the Oblation. The third is concerning the Opinion of St. *Gregory Nyssen* and *Hesychius*, concerning the State of Jesus Christ in the Eucharist. *Maldonat* owns, that he is not of St. *Gregory Nyssen*'s Opinion; nor does he find the same thing clearly in *Hesychius*; but he adds, that both those Authors may err; that *Hesychius* somewhere says, that the Divine Nature suffered in Jesus Christ; and that we ought always to follow *Vincentius Lirinensis*'s Rule, That the Church is not oblig'd to conform to the Sentiments of private Men, but that Authors ought to follow the Sentiments of the Church. The last Question of *Hervetus*'s was concerning some Papers relating to the Sacrifices of the Supper and the Cross, and the Sacrifices of *Melchisedeck* and *Aaron*, which he had sent to *Maldonat*. The first Paper was upon this Question, whether we ought to say the Sacrifices of the Cross and the Supper are the same Sacrifice, or whether we may say they are different ones? *Hervetus* was of this last Opinion; and the Author of the Paper of the former. *Maldonat* says, that they may be both true; that it is the same Sacrifice, because it is the same Victim; and they are two Sacrifices, because there are two ways of offering them. He prefers however their way of speaking who call it but one Sacrifice. The second Paper

(w) *Les Petites Prophetes*. This our Author wrote in haste. The Sequel shews, that the Prophets upon whom *Maldonat*

commented, are, *Jeremy*, — *Baruch*, *Ezekiel* and *Daniel*, three of whom are reckoned among the Major Prophets.

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Joannes Maldonatus. was concerning the second Question, whether Jesus Christ upon the Cross was a Priest according to the Order of Aaron or according to that of Melchisedech? Maldonat concurs with Hervetus, only with this Distinction, that tho' Jesus Christ was a Priest according to the Order of Melchisedech, yet the Sacrifice upon the Cross was offered according to the Manner and Rites of the Aaronical Sacrifices. Towards the Close of his Letter, he advises Hervetus not to write with so much Sharpness against Catholics.

Hervetus having made Answer, that Maldonat did not well understand his Opinion concerning the Sacrifice of the Eucharist, which was, that he believed the mystical Immolation of the Victim ought to precede the Oblation of the Sacrifice, Maldonat refutes that Notion in his fifth Letter, in which he opposes that mystical Immolation.

In his Eighth to Turrianus, he speaks of some Works of the Greek Fathers, which that Jesuite had publish'd, or was about to publish; and explains his Opinion concerning the Question which had been so much agitated among the Greeks concerning the Light upon Mount Thabor.

The Seventh is to the same Turrianus. (x) Maldonat observes to him, that the Doctors of the Sorbonne disliked three things in the Books which he sent him: I. That Sin was not in the Soul, but in the Man. II. That the Souls of all Men were in Adam's Soul, and descended from it. III. That we are at Liberty to believe or not that the Blessed Virgin was conceived without Sin. He advises him to correct those three Propositions; The two former, because he does not believe them true; and the last, lest he should give Offence to the Sorbonne. He commends Turrianus's Letter concerning the Use of Ecclesiastical Possessions, and congratulates his altering his Opinion concerning the Light upon Mount Thabor. He owns he does not understand Turrianus's Opinion concerning Predestination; and declares for Predestination to Glory, made in view of Merits. He speaks of Hencmarus, Gotteschalkus, and the Predestinarians. He sends him likewise some of the learned News of the Time.

The four Speeches which Maldonat made upon the opening of his Divinity Lectures in 1570, 1571. and 1574. are written easily and eloquently: They contain very useful Advices, Rules and Precepts for studying Divinity.

After these Discourses, comes a Relation of a Journey which he made into Lorrain, and of the Conference which he had at Sedan with some Calvinist Ministers, dedicated to the Duke of Montpensier; in which he describes the Conduct of one Rosier, a converted Minister, who accompanied him in that Voyage, and forsook him at his Return, and ran away into Germany. This Relation is well writ, and is very diverting.

(x) Here is a false numbring of Maldonat's Letters; where the Error lies I know not.

GENTIANUS HERVETUS.

Gentianus Hervetus. Gentianus Hervetus, born at Olivet near Orleans in 1459, was instructed from his Infancy in the liberal Arts, and in the Greek and Latin Languages. His first Employment was to be Tutor to Claude d'Aubepine who was afterwards Secretary of State under King Francis I. Henry II. Francis II. and Charles IX. After that he went to Paris, where he assisted Edward Lupset, an Englishman, in publishing Galen's Works in Latin, which had been translated into that Language by Thomas Linacre. Then he went into England with Lupset, where he was Preceptor to Arthur Pole; and after that he was sent for to Rome by Cardinal Pole, where he was employed in translating Greek Authors into Latin. During the long stay which Hervetus made in that Country, he lived in the Cardinal's House. His rare Learning, and the sweetness of his Conversation, got him Pole's Friendship, and that of all the illustrious Men of Italy. When he came back into France, he taught publickly in the College of the City of Bourdeaux: Then he went a second Time into Italy, where he apply'd himself to Cardinal Marcellus Cervinus. When he was in his House he translated several Pieces of the Greek Fathers into Latin. He went with the Cardinal to the Council of Trent, and there spoke several Discourses. After that he went into Holy Orders, and was great Vicar of John Hangeft, Bishop of Noyon, and of John Morvilliers, Bishop of Orleans; and likewise applied himself to Preaching. He went to the Council of Trent with the Cardinal of Lorrain, who made him Canon of Rheims, where he pass'd the Remainder of his Days in Study. He died there in 1584. after having lived a long and laborious Life.

Among the great Numbers of Translations which he made of Greek Authors into Latin, those which he translated out of the Fathers are these: 'St. Basil's Homilies against Wrath and against Envy. Canons of the Apostles, of Councils, of Fathers, and of other Divines. 'Phocius's Nomocanon, with Balsamon's Commentaries. 'The Works of Clemens Alexandrinus, with Notes. St. Chrysostom's Homilies upon the Psalms. Theodoret's Epistles: His Book of Heretical Fables, his Commenta-

Maldonat not only defends Free-will in a Treatise which he made upon that Subject, but pretends that he may affirm very Catholically, that Man is neither hurt nor weakened by Adam's Fall.

In his Discourse of Grace, he does not go to the bottom of that Subject, but only confines himself to speak of the Grace and Gifts which were conferred in the State of Innocence.

He is more particular in his Treatise of Original Sin. Here 'tis that he examines the Question, Whether the Blessed Virgin was conceived without Sin? To which Opinion he seems not very favourable.

In his Tract of Predestination he affirms, that it is not a Preparation of Grace, but an Election to Glory; and that the Providence of God is the Cause of Predestination and Reprobation. He allows of sufficient Grace given to every Man. He makes no scruple of confessing that he is not of St. Augustin's Opinion, and of examining that Father's Arguments.

In his Discourse of Righteousness and Justification he maintains; I. That all the Works of Unbelievers are not Sins. II. That Man may by general Assistances know the Precepts of Morality, and believe the Mysteries of Religion. III. That Man can by that single Assistance love God above all things, tho' he cannot do it so as to merit thereby. IV. That he can observe all the Precepts and Commandments [of God] without special Grace. V. That Man can dispose himself to Grace, tho' in a very distant Manner, by moral Works, tho' he cannot merit the first [Influences of] Grace. He teaches also, that Sins are truly forgiven by Justification: That Man is justified not by imputed Righteousness, but by that which is inherent, and acquired by the Motions of Faith, Hope and Charity, in Adults, and by Infusion of Habits in Children. He opposes the Errors of the pretended Reformed, who say, that Man is justified by Faith alone, and that Faith cannot subsist without Charity and good Works.

Maldonat wrote several other Theological Tracts that were never published. It cannot be denied that he was a very excellent Man. He was very well skilled in the profane Learning: He understood Greek and Hebrew, and spake Latin with great Purity: He had read the ancient Fathers and Divines with Care: He had a clear and methodical Head, great Facility of Speaking, much Vivacity, Presence of Mind, and Address in Disputations: He was a very free thinker, and judged very soundly of Things; yet he sometimes seems to have had too much Prejudice, and too great a Fondness for his own Opinions.

ries upon St. Paul, and his Philotheus. Palladius's Historia Lausiaca. A Treatise of Nicolaus Cabasilas, concerning the Sacrifice of the Altar. St. Maximus's Mystagogia. St. Chrysostom's and St. Basil's Liturgies. Several Lives of the Saints out of Simeon Metaphrastes. Hervetus's Translations are faithful, and his words proper; He is much more exact than most of the Translators of that time: However he is sometimes mistaken, and particularly in his Translation of the Works of Clemens Alexandrinus.

His own Compositions are much fewer. The most considerable is, A Discourse which he wrote in 1559. in order to restore ecclesiastical Discipline upon the sixth Canon of the Council of Chalcedon. He lays down, for a Foundation to this Discourse, that if we would procure the Reformation of the Church, we must restore ancient Customs as far as we can; and that the only way to bring this about, is to put the sixth Canon of Chalcedon in Practice, by which it is declared, That no Man ought to be ordained, unless he has a Benefice or ecclesiastical Office assigned to him. In this Discourse he makes a Commentary upon that Canon, and begins with explaining the Meaning of the Word Ordination, *χρηστία*. He pretends it is not the Election of the People, but the Imposition of Hands; tho' he owns that the People had a Share formerly in the Election of Bishops. He shews afterwards that the Functions of different Orders were different, and that Priests formerly did not perform the Functions of Deacons and Subdeacons. He demonstrates, that the Canon assigns to every Clerk a particular Church. He reprehends the evil Distribution of Benefices, the Abuses of Commendams, Resignations in Favorem, with a Right of Re-entry, the Traffick which is made of Benefices, and the Custom of giving Bishopricks to Cardinals that had Titles already. He declaims against the Relaxation of Discipline. He lays open the Abuses of Patrimonial Titles, and of that great Number of Ordinations which is performed by Bishops that call themselves Suffragans. He disapproves of that Article of the Concordate which relates to Graduates, because it occasions many Law-Suits, and Persons that have no Capacity to take Degrees. He exhorts the Bishops to

to preach to their People, and to visit their Dioceses; and he shames them that lessen their Dignity by making Court to Cardinals. He finds great Fault in the Conduct of commendatory Abbots and Priors, and of the Use which they make of the Goods which they possess. He wishes they would take care of instructing the Monks, of feeding the Poor, and of keeping up the Buildings of the Monasteries. He thinks the great Number of useless Priests ought to be retrenched. He shews, that Canons are obliged to reside. He wishes, that the ancient Custom of holding provincial Councils every two Years were revived. He touches also in this small Discourse upon several Points relating to the Reformation of the Clergy, and ecclesiastical Discipline. This Treatise, which was printed in 1561 was reprinted in 1671. in a Collection of Tracts relating to ecclesiastical Discipline.

Hervetus wrote besides, a Latin Discourse, spoken in the Council of *Trent*, and printed at *Paris* in 1556. and at *Venice* in 1563. to shew, that the Marriages of the Sons of a Family who are in their Parents Power, contracted without their Consent, are Null: And six other Latin Orations, upon prophane Subjects, excepting One upon the Ascension of our Lord. He wrote also two Letters concerning the Residence of Bishops, in French, in 1563.

Lastly, *Hervetus* writ several small polemical Tracts in French, thus entitled; 'Epistles to the Ministers. An Epistle to the People of the Catholick Church. An Epistle to one enclined to the new Evangelicks. A Treatise of Purgatory. Diabolical Artifices to procure the

Abolishing the holy Sacrifice of Jesus Christ. An Apology against the Answer of the Ministers of Orleans. A Discourse upon the Excuse of those that plunder, rob, and burn Churches, and say that they mean to hurt none but Monks and Priests. A Confutation of a Book called the Holy Signs. An Answer to an Invektive of a Schoolmaster of Orleans. An Answer to what the Ministers of Orleans have written against his Letters and Books. A Discourse of the Troubles of France in 1562. A Catechism, containing the whole Duty of a Christian Man, particularly of Curates and Vicars. *Anti-Hugo*, (i. e.) An Answer to the Writings of *Hugh Sureau*, Minister of Orleans. A Consultation concerning the Holy Signs. An Answer to the Calumnies of *John Lewis Micquieu*. A Sermon preached after hearing one that was suspected of Heresy. A Letter to a Sacramentarian Preacher.

He translated out of Latin into French, 'A Collection made by *William Lindanus*, a German Bishop, of several Fallacies of *Calvin*, *Melanchthon*, *Bucer*, and others. Three Tracts of three ancient Greek Doctors, *S. John Damascene*, *S. Gregory Nyssen*, and *S. Nicholas Bishop of Modon*, [*Methonenfis*,] concerning the Sacrament of the Altar. The nine first Sessions of the Council of *Trent*. *S. Cyril of Jerusalem's* Catechism. and *S. Augustin's* Books *De Civitate Dei*. This prodigious Number of Books shew how laborious this Author was: But his Erudition was greater than his Genius.

THEODORUS PELTANUS.

Theodorus Peltanus, of *Pelta*, in the Diocese of *Liege*, went into the Society of Jesuits when he had learnt the Greek and Latin Tongues. He was one of the first Professors of that Society in the University of *Ingolstadt*, where he was made Doctor of Divinity in 1562. When he had taught Divinity there twelve Years, he retired in 1574. to *Augsburg*, where he died, May 2. 1584.

He translated and printed the Commentary of *Andreas Cesariensis* upon the Apocalypse: *The Acts of the Council of Ephesus: Homilies of seventeen Greek Authors upon the principal Feasts of the Year: Victor Antiochenus's Commentaries upon St. Mark; and Titus Bostrensis's upon St. Luke in the Bibliotheca Patrum: A Catena of Greek Fathers upon Solomon's Proverbs*, printed at *Antwerp* in 1614. And *St. Gregory Thaumaturgus's Paraphrase upon Ecclesiastes*.

He wrote also of his own, 'A Commentary and Paraphrase upon *Solomon's* Proverbs, printed at *Antwerp* in 1606. and 1607, *Theses* concerning the Fire of Purgatory, the Place where Souls departed abide, Suffrages for the Dead, Sepultures, Funerals, and Anniversaries of the Dead, printed at *Ingolstadt* in 1569. A Theological Treatise, divided into fifteen Chapters, concerning the third and last Part of Satisfaction; where he treats of the Efficacy of Alms-deeds, their Use, Effects, Parts and Circumstances, at *Ingolstadt* in 1572. Three Books of Original Sin, and the Satisfaction of Jesus Christ and our own, and of Purgatory *ibid.* in 1572. and at *Cologne* in 1576. Tracts of Marriage, Original Sin, the Majesty of the Body of Jesus Christ: The Original of Canonizations, Worship, Invocation, Relicks, and Images of Saints: Of Alms-deeds, Fasting and Prayer, at *Ingolstadt* in 1580.

FRANCISCUS TURRIANUS.

Francis de la Torre, commonly called *Turrianus*, of *Herrera* in the Diocese of *Valencia*, according to *Thuanus*, or of *Leon* in *Spain*, according to *Alegambe* [and *Ribadeneira*, who wrote the first Catalogue of the Writers of his Order] spent the greatest Part of his Life in searching the Libraries of *Italy*, to find Works of Greek Authors not then published, in order to publish them with Translations. After he had been at the Council of *Trent*, he went into the Society of Jesuits upon Christmas-day, 1566. when he was an old Man. He spent the rest of his Days in *Germany*, where he kept on writing, and died there, Nov. 21. 1584. being near 80 Years of Age.

His printed Works are, 'Dogmatical Tracts of the Election of God, and of Justification, at *Rome* in 1551. A Tract concerning the Residence of Pastors, to shew that it is of Divine Right, printed in 1551. at *Florence*. Three Books of the Authority of the Pope above a Council, *ib.* 1559. Of the Acts of the sixth Council, and the Canons attributed to it, *ibid.* Four Books of Dogmatical Characters of the Word of God, *ibid.* 1561. Of perpetual Commendams of vacant Churches, and of Residence of Pastors, at *Venice* in 1562. Of Monastical Vows, and their Obligation, at *Rome* in three Books, in 1561. Of Celibacy. Of clandestine Marriages, at *Venice* in 1563. These Books he wrote before he was a Jesuit: Those which he wrote afterwards were, 'An Apology for his Discourse of the Residence of Pastors. A Discourse to shew, that the Jews ought to be allowed to read nothing but the Law and the Prophets. A Discourse of the Apostolical Canons, and Decretals of the Popes against the Centuriators, at *Cologne* in 1575. Of the Hierarchical Ordinations of the Ministers of the Catholick Church, against the schismatical Vocations of the Ministers and Superintendants of Hereticks, in two Books, at *Delinghen* in 1572. and at *Cologne* in 1575. Against the Articles of the *Leipzig* Disputation, concerning the Church, and the Ordination of Ministers, at *Cologne* in 1574. Another Tract

upon the same Subject, against the Articles of the second Disputation of *Andreas Freyhubius*, *ibid.* 1578. Two Tracts concerning the Eucharist, against *Andreas Volanus*, a Polemic Disciple of *Calvin's* at *Paris* in 1577. An Apology against *Beguinus* a Calvinist of *Bourges*, who had spread Calumnies against his Order, at *Cologne*, 1578. A Defence of some Passages of Scripture, concerning the Catholick Church, and the Bishop of *Rome*, its Pastor, Successor of *St. Peter*, Prince of the Apostles, against the Cavils of *Anthony Sadeel* or *Chandieu* (y) a Lutheran, at *Cologne* in 1580. Two Books in defence of that Work, *ibid.* 1580. A third in two Parts, against *Anthony Sadeel's* Letter, at *Ingolstadt* 1581. A second Defence of the Passages of Scripture, concerning the Church and the Pope, against *Sadeel*, in three Books, at *Ingolstadt*, 1583 and 1584. A Letter concerning Ecclesiastical Revenues, and the Use which ought to be made of them, dated at *Rome*, April 20. 1574. A Letter concerning the Definition of Original Sin, taken out of *Dionysius* the Areopagite, and concerning the immaculate Conception of the blessed Virgin, at *Ingolstadt* in 1581. A Letter against the *Arrian Ubiquitarians*, *ibid.* 1583. An Apologetical Answer to the Heads of the Arguments made use of by *Paul Vergerius* the Heretick, in his Book Entituled, *Of the Idol of Loretto*, to defend the holy Church in that Place, *ibid.* 1584. A Letter in defence of the Society of Jesuits, which is the 175th among the Epistles of *Hofius*.

The Latin Translations of our Author are, 'Diadochus's hundred Chapters of spiritual Perfection. *Nilus's* one hundred and fifty Articles concerning Prayer. The Apostolical Constitutions. The Canons of the Apostles, with eighty Canons of the Council of *Nice*, translated out of Arabic, and Pope *Nicholas I's* Answer to the Petitions of the *Bulgarians*. A Tract of *John Cyparissiota's*. A Tract of *Photius's* concerning the Gnomical Wills of Jesus Christ. Tracts of *Theodorus Abucara* against Jewish and Mahometan Hereticks. *Basil of Selucia's* Demonstration of the Coming of the Messiah, against the Jews.

(y) *Anthony de Chandieu*, a strict and zealous Calvinist, (whom through Inadvertency our Author there calls a Lutheran) called himself sometimes by an Hebrew Name *Zamarial*, i. e. the Song of God, as if his Name in French had been *Chant-Dieu*: VOL. III.

But generally *Sadeel*, i. e. *Shadeh El*, the Field of God, because his real Name was *Champ-Dieu*. He was an eminent Preacher at *Geneva* long, where he died in 1591.

Franciscus Turrianus. St. Maximus's Book against Pyrrhus. His Tracts against the Monothelites and Acephali. Leonius Byzantinus's three Books against the Eutychians and Nestorians. S. John Damascenus's Books against the Acephali, Monothelites and Nestorians. Four Tracts of Nicephorus of Constantinople against the Iconomachi. Three Disputations of Theodorus Hagiopolitanus, concerning the Divinity. An Essay upon the Incarnation, by Theodorus de Raithby. A Discourse by Serapion of Thmuis against the Manichees. A Treatise of the Abbot Anastasius against the Jews. A Letter attributed to St. Dionysius of Alexandria, against Paulus Sa-

mosatenus. Zacharias Mitylenensis's Disputation against the Manichees. And three Books written by Titus Bostrensis, against Hereticks. By the Choice of these Books, one may see, that Turrianus had no very exquisite Taste, nor nice Judgment. He is neither a very exact nor a very faithful Translator; and yet a worse Writer of Controversy; tho' the Commendation of having taken much Pains for the Commonwealth of Letters, and of having served the Church with much Zeal, must be allowed him.

JOANNES MOLANUS.

Joannes Molanus. John Molanus, born at Lisse in Flanders, in 1533. (whether his Father Henry Vermeulen was gone to stay to learn French) having spent some Time in the Belles Lettres, and in Philosophy, gave himself wholly up to the Study of Theology and Ecclesiastical Antiquity. By that time he had finished his Licentiate at Louvain, he published Ussardus's Martyrology with Notes, which got him a mighty Reputation. He went out Dr. of Divinity in 1570. and was appointed Censor of Books by the Pope and the King. This Employment did not hinder him however from writing and composing several Books. He died at Louvain, Sep. 18. 1585.

Molanus's Works are, Ussardus's Martyrology with Notes, printed at Louvain, in 1568. of which he published a second Edition in 1573. and five times more in the same City. But these Editions, as also that of Antwerp in 1583. are neither so large, nor so exact as the first. A Treatise of Martyro-

logies. A Catalogue and Chronicle of the Flemish Saints. An Ecclesiastical Calendar, printed at Antwerp in 1574. The Festivals of the Flemish Saints, and their Chronicle, ib. 1595. A Journal of Saints Physicians, ib. The holy Warfare of the Dukes and Princes of Brabant, in 1572. A Quodlibetical Answer to three Questions, concerning Images, Prayers for the Dead, and whether the Eucharist may be given to Criminals condemned to die, at Louvain, in 1570. Three Books concerning Canons [of Churches] at Cologne, 1587. Five Books concerning Faith to be kept with Hereticks, Rebels and Tyrants, ibid. 1584. Of Testaments and pious Legacies, ibid. Of Agnus Dei's and Tithes, ibid. 1587. Abridgment of practical Theology, at Louvain, 1585. Bibliotheca Theologica, at Cologne, in 1618.

All that Molanus has written, is curious and learned. He first attempted to make critical Notes upon the Martyrology; and it must be owned with very good Success.

CHRISTIANUS ADRICHOMIUS.

Christianus Adrichomius. Christianus Adrichomius, was born at Delft in Holland, towards the End of the Year 1533. He was grand Nephew to the famous Dorpius, Professor of Divinity at Louvain; and his Father Adrian Niccholas was a very zealous Roman Catholic. Adrichomius's Father died March 2. 1560. He was ordained Priest the Year after. He was appointed to direct a Nunnery then at Delft; but being driven out of that City by the revolted Protestants, he spent the Remainder of his Days at Mechlin, Maestricht and Cologne: He died in this last City, in 1585. June 20. aged 52 Years.

He printed in 1578 at Antwerp, by the Name of Christianus Gracius, the Life of Jesus Christ taken out of the four Gospels; and a Discourse of Christian Blessedness. But after his Death, there was a great Work published, Entituled, The Theatre of the holy Land, and of the History of the Bible, in three Parts. First, a Geography of the holy Land,

in which he gives particular Maps of every one of the twelve Tribes; and explains in his Notes the Situation and History of the Cities, Rivers and Places named in the Maps, which he ranges in an Alphabetical Order, with Figures relating to other Figures in the Maps. The second Part of this Theatre is, A Description of Jerusalem, and the Places round about, with a Map. The third is a Chronicle from the Beginning of the World, to the Death of St. John the Evangelist, which he places in the 109th Year of our Lord. There had not appeared before the Time of Adrichomius, a sacred Geography so exact and complete as his: It was a Master-piece in that Time; and though several Discoveries have been made since, yet that Part of his Work is, and always will be very good and useful; and so will his Description of the City of Jerusalem. His Chronology is not near so valuable. The Theatre was printed at Cologne in 1590. 1593. and 1600.

ALPHONSUS SALMERON.

Alphonsus Salmeron. Alphonsus Salmeron, was born at Toledo. He studied at Alcalá, where he made himself a Master of the Languages. Then he went to Paris to study Philosophy and Divinity. It was there that he met with St. Ignatius, who made him one of his ten first Companions. Though he was the youngest of them, yet he was afterwards as famous for his Labours, and his Reputation was as high as most of them. He preached with Applause in the chiefest Cities in Italy. He travelled for the sake of Religion into France, Germany, Poland, the Low-Countries, and even into Ireland, and assisted at the three different Meetings of the Council of Trent. Not being able to bear the Fatigue of Preaching any longer, he retired into the College of the Society which he had founded at Naples, and there past the Remainder of his Days in composing Books for the Service of the Church. He died Feb. 13. 1585. aged 69 Years, 5 Months, and 5 Days.

His Books, which make 16 Volumes in Folio, are printed at Madrid, in 1601 and 1602. and at Cologne, in 1604. They contain only Prolegomena upon the whole Bible, in one Volume, and a Commentary upon the New Testament. But this Commentary is made up of long Disputations, which are rather Theological Tracts than Commentaries upon the Scripture. There are printed likewise of his, at Cologne in 1600. Sermons upon the Parables of the Gospel. He preached a Sermon in 1546. at the Council of Trent, concerning St. John the Evangelist, which is printed in the Collection of Discourses made in that Council. Salmeron wrote and spake with Ease; nay, he was learned and deep; but he had neither that critical Skill nor that Discernment that were to be desired: He is not very methodical, and every where too diffuse; and treats of Religious Matters in too Philosophical a Manner.

CAROLUS SIGONIUS.

Carolus Sigonius. Carolus Sigonius of Modena, studied under Romulus Amaseus. He was chosen at the Age of twenty two Years to profess Greek at Modena. He was sent for afterwards to Padua, to teach Humanity there; and by his Learning and Eloquence, deserved a considerable Pension from the Republick of Venice. Then he retired to Bononia, where treading in the Steps of Panvinus, he explained the Roman Antiquities. But after that, going to Modena to buy himself a Country-seat, there to retire to in his old Age, he found there a Habitation, in which he is like to abide to the Day of Judgment; for he fell sick in that City, and died there, in 1585. in the 60th Year of his Age.

There was no Man in that Age that understood the Ro-

man Antiquities better, or that wrote more curious Books upon those Subjects, than Sigonius. His Notes upon Livy, are with Reason admired; and his Discourse concerning the Roman Fasti, with several others which do not belong to our Purpose. He is mentioned here among the Ecclesiastical Writers, upon the account of his Treatise De Republica Hebraeorum, divided into six Books, printed at Cologne in 1583. and his History of the Bishops of Bononia, printed at Bononia in 1586. Sigonius wrote Latin so finely, that he tried to make a Book of his own composing pass for Cicero de consolatione: Several Persons were cheated by it; but Antonius Riccobonus, Lipsius, and Joannes Gulielmus discovered it to be a modern Book. Though he wrote Latin so well, yet it is said he had much ado to speak it.

ANTONIUS

AUGUSTINUS

Antonius Augustinus

Antonius Augustinus of Saragosa in Arragon, was Son of the Vice-Chancellor of that Kingdom, of his own Name, and Brother of Peter, who was Bishop of Huesca, and of Elizabeth Dutcheß of Cardonna. His Father being accused of Mismanagement in his Office, was thrown into Prison; but he got leave of Cardinal Ximenes to go into Flanders, and clear himself before Charles V. and was acquitted after a solemn Trial pronounced at Brussels, October 19. 1516. Antonius Augustinus studied first at Alcala and Salamanca, and then went into Italy, where he studied the Law under Andreas Alciatus, and the Belles Lettres under Romulus Amasius and Lazarus Bonamicus. He soon became very learned, not only in the Civil and Canon Law, but also in the Belles Lettres, Ecclesiastical History, the Languages, and all manner of Ecclesiastical and prophane Antiquities. At 25 Years of Age he published his *Emendationes & Opiniones Juris Civilis*, which got him a very great Reputation. He was chosen by Pope Paul III. to be Auditor of the Rota; and in 1554. was sent Legate into England by Julius III. Paul's Successor, when Philip II. went into that Kingdom to marry Queen Mary. Paul IV. nominated him to the Bishoprick of Alisa, and sent him in 1557. into Germany to the Emperor Ferdinand I. At his Return, Philip II. made him Bishop of Lerida, and employed him in Sicily in 1558. In 1562. he went to the Council of Trent, where he made a considerable Figure; and after that retired to his own Church, where he endeavoured to do the Duty of a good Bishop, and wrote several Books. At last, in 1574. he was

promoted to the Archbishoprick of Tarragona, which he possessed till the Year 1586. in which he died, May 31. aged 70 Years, 3 Months and 3 Days. Antonius Augustinus

Antonius Augustinus was one of the greatest Men that Spain ever bred. His Piety and his Wisdom were equal to his Learning. There is a Catalogue of all his Works at the end of Baluzius's Edition of his Treatise of Corrections upon Gratian: That is the most Considerable of all the Books which he wrote upon the Canon Law. It is a Work of prodigious Labour, of wonderful Exactness, and of very great Use. There were two old Editions of it, one at Tarragona, and one later at Paris in 1607. But we are very much obliged to M. Baluzius for giving us a new one, much more Beautiful and Correct; with learned Notes, printed at Paris in 1672.

Antonius Augustinus wrote besides, an Abridgment of the Canon-Law, in three parts, of Persons, of Things, and of Judgments. The first part of this Work was printed at Tarragona in 1586. and at Rome in 1614. The second and third, at Rome in 1611. and at Paris in 1641. He published also, ancient Collections of the Decretals, with learned Notes, at Lerida in 1575. which were Reprinted at Paris in 1609. His Penitentiary Canons, with Notes, were printed at Tarragona in 1582. and at Paris in 1607. I shall say nothing of the Statutes of Tarragona, his Breviary, Hours, and Ritual of the Church of Lerida. This Author practised what he taught, and joined Purity of Language to Skill in the Law,

MARTIN AZPILCUETA, called NAVARRUS.

Martin Azpilcueta

Martin Azpilcueta, commonly called Navarrus, because his Father and Mother were of the Kingdom of Navarre, profess'd the Law many Years at Thoulouze, Salamanca and Coimbra. His Reputation was so great, that there was no case of Conscience, nor Business of Consequence in which he was not consulted. He published abundance of Books upon the Canon-Law, and moral Subjects, which make three great Volumes, Printed at Lyons in 1597. and at Venice in 1602. The Titles are these; 'A manuel of Confessors. 'Of Usury. 'Of the Right of Exchange. 'Of mental Simony. 'Of Theft. 'Of the Necessity of defending our Neighbour from Wrong done to him. 'Of casual Homicide. 'Of Silence in time of Divine Service. 'Of Regulars. 'Of Alienation of the Goods of the Church. 'Of the Spoils of the Clergy. 'Of the Revenues of Ecclesiasti-

cal Benefices. A Defence of his Apology to his Book of Ecclesiastical Revenues. Of the Incompatibility of Benefices. Of the Ends of Humane Actions. Of Penance. Of Indulgence, or of Jubilees. Of Alms-Deeds. Of Gifts and Promises to obtain Justice or Favour. Of pen- 'nal Laws. Of Prayer and Canonical Hours. Some 'Lectures upon the Law. Navarrus is cited with applause by Canonists and Casuists. Sometimes however he is loose in his Rules of Morality. He writes neither politely nor agreeably. He is commended for his Sobriety, his Piety, his Charity, and especially his Fidelity which he shew'd to his Friend Carranza, for whom he undertook a Journey when he was 80 Years old to Rome, to defend that Archbishop of Toledo's Innocency. He survived Carranza, and spent the rest of his Days at Rome, where he died in 1586. Aged 95 Years.

LEON DE CASTRO.

Leon de Castro

Leon de Castro, a Spaniard, Canon of Valladolid, was Professor a long time in the University of Salamanca, where he took his Doctor's Degree, and acquir'd a great Reputation for his Skill in the Hebrew and Greek Languages. He wrote a large Commentary upon *Isaiah*, with a Preface, in which he justifies the Translation of the Seventy and the Vulgate, in these Places in which they differ from the Hebrew. Not content with that Preface, he handles the same Question in a large Work, divided into six Books, Entitled, an Apology for the Apostolick Reading, for the Vulgate of St. Jerome, for

the Translation of the Seventy, and for the Manner in which the Church reads, and has always read the Bible, against those that reprehend it. He accuses the Jews of corrupting the Hebrew Text maliciously. He shews great Aversion to the Rabbins, and to the new Interpreters of the Scripture.

These Books were Printed in 1570. and 1585. He died very old in 1586. If we will believe (and why should we not?) Morinus and F. Simon, this Author understood Hebrew but Indifferently.

JACOBUS PAMELIUS.

Jacobus Pamelius

Jacobus Pamelius, the Son of Adolphus, of the noble Family of the Pameles near Oudenarde, was Counsellor of State to the Emperor Charles V. He was born at Bruges May 13. 1536 and was bred up in the Monastery of Bonneff near Namur, which belonged to the Cistercians. He studied Philosophy at Louvain, and Divinity, for nine Years together, under Ruardus Tapperus and Jodocus Ravensstenius; and that he might get more Learning, he went to Paris to the Schools of the Sorbonne, and to several other Universities. At his return to Louvain, he went out Licentiate; after which he was called home to Bruges, and preferred to a Canonry of St. Donatian's. There having raised a Library, he began to take Pains upon the Latin Fathers. The Civil Wars obliged him to retire to St. Omers, where the Bishop gave him the Archdeaconry of that Church. Soon after Philip II. King of Spain, gave him the Provostship of St. Savours, near Utrecht, and after that the Bishoprick of St. Omers. As he went to Brussels, in order to take possession of that Bishoprick, he died at Mons in Hainault, Sept. 19. 1587.

We have mentioned already the Editions of Tertullian

and Cyprian, which were published by Pamelius. His Notes are long, which was taken notice of before; and he handles several Questions of Discipline and Controversy in them. He published also the *Micrologus*, and Cassiodore's Treatise of Divine Institutions. He was preparing when he died an Edition of Harabanus's Works, which were printed afterwards at Cologne in 1626. Pamelius's Commentaries upon the Book of Judith, and the Epistle to Philemon, are inserted into that Edition. His two Books of the Latin Liturgy, printed at Cologne in 1571. are the Books that have procured him the greatest Honour. He drew up also a Catalogue of the ancient Commentators upon the Sacred Writers, which is printed with Cassiodore's Institutions; and he wrote a small Tract, dedicated to the States of Flanders, to shew that different Religions ought not to be tolerated in a Commonwealth. This was printed at Antwerp in 1589.

Pamelius had studied Ecclesiastical Antiquity, especially what relates to Discipline, exceedingly. He is not however always exact, nor are his Criticisms just.

CUNERUS PETRI and GULIELMUS LINDANUS.

Cunerus
Petri

Here are two *Louvain* Doctors, both learned Divines, and able Writers of Controversy, both raised to the Dignity of Bishops, and both turned out of their Bishopricks.

The first is *Cunerus Petri*, born at *Duyvendike*, a Town in *Zeland*, and brought up at *Brouweres-Haven*. who, when he had gone through his Courses at *Louvain*, and taken his Doctor's Degree in 1560. was made the first Bishop of *Leeuwarden* in 1570. He did not long enjoy that Dignity; (for soon after he was put into Possession of his Bishoprick, the City of *Leeuwarden* being taken by the Anabaptists, he was imprisoned in the Castle of *Harlingen*, where he was detained for two Years. When he was released he went to *Münster*, where for some time he performed the Episcopal Functions for that Prince. Thence he retired to *Cologne*, where he taught the Scriptures publicly, and died there *February* 15. 1580. aged 49 Years.

He wrote several Books: 'Of the Sacrifice of the Mass: 'Of the Agreement of the Merits of Jesus Christ with those of the Saints: Pastoral Questions, and of the Celibacy of the Clergy, printed at *Louvain* in 1572. Of the Marks of the true Church, *ibid.* 1568. Of Grace, free-will, Predestination, justification, Indulgences, the Firmness of St *Peter's* Chair at *Cologne* in 1583. We have also a Tract of his concerning the Propositions of *Bains*, which were condemned by *Pius V's* Bull: Statutes of a Synod, which he held as soon as he took Possession of his Bishoprick; and some pieces in Low-Dutch against the Anabaptists: Among others, a Treatise of the Duty of Christian Princes, and of the Obedience which is due to them, at *Cologne* in 1579.

Gulielmus
Lindanus.

Gulielmus Lindanus is the second Author whom we have mentioned in this Article. He was born at *Dort* in 1525. of one of the most considerable Families in that City, which had formerly possessed the Lordship of *Linda*, a Town which was drowned, with 71 more, in 1422. He studied at *Louvain*; and being desirous to perfect himself in the Hebrew and Greek Languages, he went into *France* to hear *Mercer* and *Turnebus*. Upon his Return to *Louvain*, he was made Priest and Licentiate in Divinity, in 1552. Next Year he was called to *Dillinghen*, to read upon the holy Scriptures there. When he had followed that Employment for three Years, he came back and took his Doctor's Degree, at *Louvain* in 1556. Afterwards he was made Dean of the *Hague*, King's Counsellor, Vicar to the Bishop of *Utrecht* in *Holland* and *Friesland*, Inquisitor of the Faith; and at last was nominated and consecrated Bishop of *Ruremond* in 1562. But he did not take Possession of that Bishoprick till seven Years after, in which he met with several Crosses, which however did not hinder him from doing his Duty with Zeal. He went to *Rome* in 1568. and was received there by Pope and Cardinals with singular Marks of Esteem. At his Return he found his Flock reduced to extremity by Pestilence and Famine. This gave him an occasion to exercise his Charity and Zeal, by visiting his Diocese, to comfort, instruct, and assist his Flock. He made a second Voyage to *Rome* in 1584. after which he was translated, in 1588. to the Bishoprick of *Ghente*; which Promotion he survived but three Months, for he died in *November* in that Year, aged 63 Years.

This great Man was not only illustrious for his indefatigable Zeal in Defence of the Faith, and for his preserving the Flock entrusted to his Charge, but also for abundance of good Controversial Books; the most considerable of which is, his *Panoplia Evangelica*, divided into five Books. In the first he lays down the Necessity of Tradition, and refutes the Doctrine of the Protestants, that nothing is to be believed which is not written. He shews, that they themselves are obliged to abandon that Principle; and that they believe many things which cannot be proved by holy Scripture, as the perpetual Virginity of the Virgin *Mary*, the Validity of Baptism conferred by Hereticks, Baptism of Infants, &c. Then he maintains, that the Evangelical Law was promulged, *viva voce*, by Jesus Christ in Imitation of the Prophets: That the Doctrine which he taught his Apostles, or which the holy Ghost inspired them with, and which they preached, is the Rule of our Faith: That by this Preaching they intended to instruct all the Faithful in all the Points of the Evangelick Doctrine, and not by their Writings, which they composed only upon particular Occasions, and relate only to some particular Points, of Doctrine: That all that they taught, either by writing, or only *viva voce*, is of equal Authority; and that it is by this Body of Evangelical Doctrine, received by Tradition

on, that we ought to judge of Canonical or Apocryphal Books.

He confirms this Doctrine in the second Book by Passages of Fathers of the Church, who from Age to Age have given Testimony to Tradition; and maintained, that we ought to believe several Doctrines which are not contained in the holy Books.

From these Principles he concludes, in the third, that the Word of the Gospel is all that God has proposed, and does propose to us, either by his own Mouth, or by Jesus Christ, or by his Prophets and Apostles, or, last of all, by his Church and Pastors in Councils. This Word he divides into the written Word contained in the Canonical Scriptures, and the unwritten Word, which is of the same Authority with the written. After he has treated of the Canon of the Books of Scripture, he keeps to that of the Council of *Carthage*. He speaks of the Obscurity of the holy Scriptures, and lays it down for a Rule, that we cannot know the true Sense of the holy Scriptures certainly and indubitably but by Tradition. Then he runs over several controverted Questions, the Decision of which he founds upon this Tradition, such as the Observation of Sundays and Holidays, of *Lent*, of *Ember-Weeks*, of Abstinence upon Fridays and Saturdays. Thence he passes to the Question of the Merit of good Words, of Free-will, of Righteousness, and of the Worship and Invocation of Saints.

In the fourth Book he treats at large of all Questions of Controversy which relate to the Sacraments. Speaking of Order, he runs out concerning the Supremacy of St *Peter* and his Successors, to whom he allows the Right of Appeals, and of calling and confirming General Councils. This Book is much larger and more considerable than the rest.

The Last contains a Refutation of the Arguments which *Brentius* and *Calvin* bring against the Authority of Traditions. This Work of *Lindanus's* was printed in Folio at *Cologne* in 1563. and in twelves at *Paris* in 1564. In this Edition there are added Tables of the present Heresies, and of Evangelical Doctrine, which had been printed before at *Antwerp* in 1559.

There are besides great Numbers of Poetical Tracts of this same Author's. The Catalogue follows: 'Three Books of the best way of interpreting the Bible, at *Cologne* in 1558. Three Books of *Stromata*, in Defence of the Council of *Trent*, at *Cologne* in 1590. A Dialogue, Entitled, *Dubitantius*, or, Of the Original of the Sects of this Age, at *Cologne* in 1571. Another Dialogue, Entitled, *Ruevardus*, concerning the Tranquility of the Soul; in which he recalls the Sectaries to the Catholick Church by their own Principles. Of the true *Roman* Church, against those of *Wittenberg*, at *Cologne* in 1572. An Apology, in three Books, for the Concord of the Catholick Church, against the Confession of *Augsburg*, at *Antwerp* in 1570. *Concordia Discors*, or, A Refutation of the pretended Concord of the Lutherans and Sacramentarians, at *Cologne* in 1583. Five Books of the Vow of Continence, and of the Celibacy of the Clergy for the Council of *Trent*, against *Chemnitius*, *ibid.* 1580. A Tract in Defence of the living Body of Jesus Christ, really present in the Eucharist, at *Cologne* in 1575. *Aquilo Mysticus*, upon these Words, *Ab Aquilone pandetur Malum supra omnes Habitatores Terræ*, (a) to shew that they have no Relation to the Election of *Saxony*, but to the Calamities of the Church, *ibid.* 1580. An Exhortation to the *Hollanders* to call them back to the Church, *ibid.* A Pamphlet concerning fleeing from Idols, and against the new Doctrines of the Gospellers, *ibid.* Confutation of the Confession of *Augsburg*, and an Apology for that Book, in *Low-Dutch*, *ibid.* A Discourse against those that cast Flesh, in *Low-Dutch* at *Cologne* in 1580.

Here also several other Tracts of Morality and Piety, written by *Lindanus*, as, 'A Paraphrase upon the CXIXth Psalm: Paraphrases upon the first XXX Psalms: Another Paraphrase upon the seven Penitential Psalms: A Synodical Discourse, and Constitutions, at *Cologne* in 1571. A Sacerdotal Mirror: Catechisms: Sermons: A Discourse against the Disorders of the Clergy, part of which is printed in the second Tome of the new Edition of the *Fasciculus Rerum Expetendarum & Fugendarum*, (at *London* by Mr. *Brown*, in 1690) and several other small devotional Tracts.

Another much more considerable Work ought not to be omitted; namely, *An old Psalter purged of its Faults, and illustrated with Hebrew and Greek Texts*, printed at *Antwerp* in 1567.

(a) *Tout le Mal viendra de l'Aquilon; i. e. Omne Malum veniet ab Aquilone.* So the Words are usefully expressed by way of Proverb. Those words of the Vulgar Latin, which

are put into the Text, (*Jerem* 1. 14.) gave Occasion first for that saying

Lindanus's Stile is vehement, somewhat swelling, else tolerably pure. He may be looked upon as one of the first Rare Writers of Controversy. He understood Antiquity well, and his Principles of Divinity and Morality

were good. He was well versed in the Fathers and the Councils. He understood Greek and Hebrew, had a very large Mind, and was very exact in his Reasonings.

Gulielmus Lindanus.

MICHAEL BAIUS.

Michael Baius. **M**ichael Baius, was born at Melin in the Territory of Aeth in 1513. He went to Louvain to study very young, and began his Course of Philosophy in 1533, after which he commenced Master of Arts. He was made Principal of *Standonck* College in 1541, and read Lectures in Philosophy from 1544 till 1550. He went out *Licentiate in Divinity* in 1545, and Doctor in 1550. Next Year he was chosen to be Professor of the Holy Scriptures along with *John Leonard Hessels*, in the Place of *Ruardus Taperus* and *Iodocus Ravensteinus*, Doctors of Louvain, who were gone to the Council of Trent. (2.) In their Absence Baius and *John Hessels*, having followed another Method of Teaching in their Lectures than those that went before them, by leaving the scholastick Method, and explaining the Opinions and Writings of the Fathers, especially of *St. Augustin*, concerning Grace, advanced several Propositions, which many People thought were not to be maintained. When *Taper* and *Ravenstein* came home from Trent, they were very much scandalized; and the latter could not forbear crying out, *What Devil is this who has introduced these Opinions into our School in our Absence?* Hereupon Disputes soon arose concerning these Matters among the Low-Country Divines, and particularly among the *Franciscan* Friars, who were then in great Credit. The most zealous Adversaries of Baius drew up a Collection of eighteen Propositions, which they attributed to him, which were sent to the Faculty of Divinity of Paris by *Peter du Chêne*, Warden of the *Franciscan* House at *Nivelle*, and *Giles de Quereto*, Warden of that of Aeth. We know nothing of the Particulars of what passed in the Faculty of Paris upon that Subject: We find only a Censure, dated June 27. 1560. which bears the Name of the Faculty of Divinity of Paris, assembled in the *Sorbonne*; in which fifteen of these Propositions are declared Heretical, and the rest false; but nothing appears of their having been examined by a Committee, according to the usual Custom.

The Propositions which are censured, and the Qualifications of the Censures, are these: Prop. I. 'The Free-will of Man cannot do two contrary Things: such a Power does not belong to it by Nature.' The first Part of this Proposition is declared to be Heretical, and the Second false and contrary to moral Philosophy. 'II. Liberty and Necessity belong to the same Thing in the same Manner, (a) and nothing but Violence is repugnant to natural Liberty.' The Censure sets forth, that the first Part of this Proposition includes a Contradiction, and is Heretical, and the Second is false. 'III. Free-will is not that which of itself causes an Action to be free.' This Proposition is declared to be false, erroneous and pernicious. 'IV. Free-will has nothing but Sin within it self; and every Action of Free-will left to it self is a Sin, mortal or venial.' This Proposition is declared to be Heretical in both its Parts. 'V. Man sins when he does what depends upon himself, and cannot avoid sinning.' This also is declared Heretical. 'VI. A Power of sinning is not of the Essence of Free-will, and God has not given such a Power to Man.' The first Part of this Proposition is declared to be false, and the Second Heretical. 'VII. Man's Free-will cannot avoid Sin, without the special Grace of God; and therefore all the Actions of Men which are purely infidel are Sins.' The second Part of this Proposition is declared to be false, and ill drawn, when it is made to be a Consequence of the First. 'VIII. Free-will willeth freely whatsoever it willeth of its own Will and Pleasure; so that a Man may will the same thing freely and necessarily.' The second Part of this Proposition includeth a Contradiction; and the Censure says it is Heretical. 'IX. A Schismatick and a Heretick, and one that is not a downright Infidel, may sometimes merit eternal Life, with the Merit of Condignity.' This Proposition is censured as Heretical. 'X. A Man that is in a State of mortal Sin, and guilty of eternal Death, may for all that have Charity.' This is declared to be Heretical. 'XI. Contrition never forgives Sin, unless we receive the Sacrament of Baptism, or of Penance, except it be in the Case of Martyrdom, or of Necessity.' This Proposition is declared to be Heretical. 'XII. When a Sinner does what he is commanded, Sin is not forgiven him by Contrition and Confession, unless the Priest gives him Absolution, even tho' he should refuse to give it maliciously

and unreasonably.' This Proposition is declared to be Heretical. 'XIII. No good Use of Free-will can be admitted in Man before the first Justification, without introducing Pelagianism: And he that prepares himself for Justification, sins like him that abuseth his natural Gifts; for before Justification, all Works are Sins which deserve Damnation.' This Proposition is declared to be Heretical in all its Parts. 'XIV. Grace is never given but to those that oppose it: It is the same with the first Justification, for Justification is Faith it self, and it is by Faith that the wicked Man becometh Righteous. The two first Parts of this Proposition are declared to be Heretical, and the Last false. 'XV. Man sins necessarily a Sin which deserves Damnation; the Acts which he does necessarily are Sins: In a word, the being carried freely to any Action, is no necessary Condition to make it sinful.' This Proposition is pronounced Heretical in all its Parts. 'XVI. No Man is without original Sin, but Jesus Christ alone: Thus the blessed Virgin died, because of the Sin, which she had contracted in Adam; and all the Sufferings which she endured in this Life, are like those of other Righteous Men, Punishments of original or actual Sin. Job and all the Martyrs suffered for their Sins.' This Proposition is pronounced Heretical in all its Parts, and injurious to the Blessed Virgin and the Saints. 'XVII. Do all to the Glory of God: But I say unto you, that ye resist not Evil.' These Sentences are to be looked upon as absolute Commands. The second Part of this Proposition is declared false. 'XVIII. Every good Work merits eternal Life, and whatsoever Work is rewarded with a temporal good, which does not deserve eternal Life, ought to be esteemed evil, because no Work can merit any thing but eternal Life.' The Censure sets forth, That this whole Proposition is repugnant to Holy Scripture.

Baius's Adversaries spread Copies of this Censure abroad in Flanders, and made use of it to condemn those that were of his Party. Baius wrote to Paris to know whether the Faculty of Divinity had really made that Censure. In the Preface to his Notes upon it, he assures us, that the Doctors of the *Sorbonne* refused to give his Friend an authentic Copy of it, whereby it might have been known whether the Censure had been the Faculty's or no. When he receiv'd that Answer, he resolv'd to write Notes upon the Censure; in which he approves some of the Censures, and blames the rest. He approves the Censure of the first Proposition. Upon the Second, he distinguishes two sorts of Liberty; one opposed to the Bondage of Sin, and another opposed to Necessity. He owns the Censure to be just, if the Word Liberty be taken in the latter Sense, which is the Sense commonly given to it by Divines: But he maintains, that it is not reasonable, if the Word Liberty be taken in the former Sense, which is the most usual in Holy Scripture. He approves also of the Censure of the Third. He defends the Fourth; and asserts, that all Actions done without the Assistance of Grace are Sins. He distinguishes upon the Fifth between the Faithful and Unbelievers; and says, that this Maxim, 'God infallibly succours him that does all that is in his Power,' is false when understood of Unbelievers; and if understood of Believers, it is more exact to say, 'They live well because God is within them, than to say, They are justified because they do all they can.' And after all that it is barely a Question about Words, for which no Man ought to be accused of Heresy, He confirms the first Part of the sixth Proposition that is censured by the Authority of *St. Anselm*, who says, that since God and Angels cannot sin tho' they are free, the Power of Sinning is not essential to Liberty. He says the second Part is not well stiled Heretical, because we may say in one Sense, that God allows of Sin, and has given us a Will that can commit it. We ought not indeed to say, that the Power to sin is a real Power: Whereas a Power not to sin, is a real Power given by God to Angels and to Saints. He maintains the Consequence of the seventh Proposition, which is founded upon this Principle; that Grace is necessary to avoid Sin in all our Actions. The Eighth is the same in a Manner with the Second: Upon the Ninth he shews, that those who have not perfect Faith, and who have not yet obtained Forgiveness of their Sins, as *Cornelius*, may do some Things which deserve some Reward. He explains the tenth Proposition,

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(2) L' Année suivante il fut choisi pour remplir la Chaire de l' Ecriture Sainte à la place de Jean Leonard Hessels, qui soit allé au Concile de Trent avec Ricard Tapper & Josse Ravenstein; i. e. The next Year he was chosen to be Professor of the holy Scriptures in the place of John Leonard Hessels, who was gone to the Council of Trent with Tapper and Ravenstein. If this be not miserably false printed, our Author wrote it in haste. The Context shews,

that what is here put into the Text is what M. Du Pin meant to say; for Hessels and he did not go to the Council of Trent till afterward.

(a) Suivant le meme Rapport. This I suppose must be understood as it is here rendered. Rapport is what the Geometers call Ratio, or Proportio, the Relation which one thing bears to another.

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by taking the Term Charity for all Good-will; and maintains, that in that Sense it may be said, that the Faithful, who have not yet obtained Forgiveness of their Sins, but have resolved to be converted; who detest their past Sins, and begin to love God, have at least the Beginnings of Charity. He says, the Eleventh is neither Heretical nor Schismatical; but on the contrary carries the Faithful to the Priests to obtain Absolution of their Sins: That the Twelfth is agreeable to the Opinion of St. *Augustin*; whereas the contrary favours the Tenents of *Luther* and *Wickliff*. He owns the Thirteenth is rightly condemned, if by the Term Justification we understand Remission of Sins, according to the usual Acceptation: But he thinks that those who advanced it, only affirmed, that before the first Grace, Free-will can do no good; in which Sense he thinks it ought not to have been condemned. Upon the Fourteenth he acknowledges, that the general Proposition, that Grace is only given to those that oppose it, is false, because this can only be said of the first Grace, by which the Will of Man is changed. As for the Fifteenth, he affirms that it is not *de fide* to say that the Blessed Virgin is conceived without Sin; and consequently the contrary Proposition ought not to have been censured as Heretical, unless we should suppose that the Blessed Virgin and the Saints have actually original Sin in Heaven; which Sense these Authors do by no Means allow. Lastly, he says there is nothing to be censured in the two last Propositions.

Cardinal *Granvelle*, Governor of the Low-Countries, seeing that this Quarrel grew hot, and fearing that it might set the Universities of *Louvain* and *Paris* at Variance, desired a Breve of Pope *Pius IV.* to empower him to command both Sides to do what he should think advisable. And to oblige the Divines of *Louvain*, who he said were very good Catholics, very learned, and of an unblameable Conversation: He made *Hessels* and *Baius* of his Council. Having engaged them thus by this Honour, he spake to them concerning these Disputes. They acquiesced in what he proposed, and declared, they would pay all possible Submission to the Judgment of the Holy See, and the Council. Then he spake to the *Franciscan* General that was in *Flanders*; and they agreed together, that the best way to put an end to that Affair would be to bury it in Silence. The General commanded the Religious of his Order to be quiet, and Cardinal *Granvelle* got the Doctors to be so too; and thus the Troubles were appeased for some time. All this is in a Letter of Cardinal *Granvelle's*, written to *Philip II.* King of *Spain*, October 18. 1561.

Things would have continued thus, if *Baius's* Adversaries could have held their Tongues: But they soon after renewed these Disputes, by presenting a Memorial to Cardinal *Granvelle*, containing several Propositions, which they attributed to *Michael Baius*. This Memorial was communicated to him by the Cardinal. *Baius* gave in an Answer to it in a Paper, in which he disown'd several of those Propositions, and affirmed, that the rest were ill drawn up, and conceived in ambiguous Terms, which were capable of an ill Sense, from which he was very averse.

John Hessels and *Michael Baius* were the two *Louvain* Divines that were chosen to go to the Council of *Trent*. When Cardinal *Commedone* passed thro' the Low-Countries to treat with the Princess *Margaret* and Cardinal *Granvelle*, concerning a new opening of the Council of *Trent*, he questioned whether it would be proper to send them thither, and wrote to the Cardinal of *Mantua* about it; observing however to him at the same Time, that he had no evil Presage concerning them. That Letter made no Alteration as to the Choice which had been made of the Persons that were to go to the Council. Cardinal *Granvelle* having also received the Pope's Breve, impos'd Silence a second time concerning these Disputes.

In 1563. *Baius* printed his Tracts of Free-will, Righteousness, Justification, and the Sacrifice, strengthened with the Approbation of *Franciscus Fontanus*, Bishop of *Bois-le-Duc*, of *John Hentenius*, Professor of Divinity, and the Privilege of the Catholic King. He went the same Year to the Council of *Trent*, and at his Return published some others of his Tracts; namely, *Three Books of the Merit of Works: A Treatise of the first Righteousness of Man: Of the Virtues of Unbelievers: Of Sacraments in general: Of the Form of Baptism*. These Books were finished about the End of the Year. 1564.

The Disputes between the *Franciscans*, concerning the Necessity of Absolution, and the immaculate Conception, were revived with Heat about that Time. Some of that Order went upon this Maxim, that Sins are remitted by Contrition; and made no Scruple to say Mass without confessing, or receiving Absolution, tho' they had committed mortal Sins, if they could not get a Confessor of their own Order immediately. Now *Baius's* Notion, that Contrition does not remit mortal Sins without Absolution, except in Cases of Martyrdom or Necessity, sapped the Foundation of their Conduct; and so they opposed it warmly. They took Advantage also of what he said con-

cerning the immaculate Conception of the Virgin *Mary*, against those who asserted it with too much Heat.

These Disputes increasing thus every Day, *Baius's* Adversaries extracted some Propositions out of his Books, and sent them without his Knowledge to the King of *Spain*, desiring that they might be censured. *Jodocus Ravensstein* wrote to *Laurentius Villa-Vicentio*, an *Augustinian*, who was in *Spain*, complaining that *John Hessels* and *Michael Baius* had not changed their Mind; and that *Baius* had published a Book, in which he opposed the common Opinion concerning the Merit of good Works, asserting, that Man may merit eternal Life with the Merit of Contiguity, tho' he be not justified: That the Actions of Men unjustified, and whose Sins are not yet forgiven, are meritorious: That *Adam* and the Angels merited eternal Life by their Nature, and not by the Grace of the Holy Spirit inhabiting in them. That in another Book he affirmed, that the Happiness of Man in the State of Innocence was not a Benefit of Grace, but a natural Felicity: That he taught, that Concupiscence is a Sin in those that are baptized who are in a State of Sin. He proposed to *Villa-Vicentio* to cause those Propositions and Books to be censured in the University of *Salamanca*. *Villa-Vicentio* was probably of the same Opinion; for *Ravensstein* sent *Baius's* Books and Propositions to the Universities of *Salamanca* and *Alcala*. He thought likewise that the Things deserved to be laid before the Holy See; and so he sent by one *Godfry a Franciscan* of *Liege*, several Propositions taken, as he pretended out of *Baius's* Works to Pope *Pius IV.* desiring that they might be censured.

That Pope died in 1566. *Baius's* Adversaries addressed themselves therefore to his Successor *Pius V.* to desire him to condemn *Baius's* Propositions, the Number of which they had now increased to LXXVI. The *Franciscans* of *Flanders* were the Informers, and at last got a Bull, dated October 1. 1567. in which the Pope condemned respectively and in the Gross, those Propositions as Heretical, Erroneous, Suspected, Rash, Scandalous, and likely to offend pious Ears; but with this Clause, *Quoniam nonnullæ aliquo Pado sustineri possent in rigore & proprio Verborum Sensu ab Affectu intentio*. These Words were differently interpreted; for some referred the Words *in Sensu ab Affectu intentio* to the Verb *Damnamus*, which follows; and others to what went before, *Quoniam nonnullæ aliquo Pado sustineri possent*, which makes two very different Senses; for according to the first, the Propositions are condemned in the proper Sense of the Words, and according to the Author's Intention: On the contrary, by the Second, they may be maintained in Strictness, in the proper Sense of the Author's Words. *Michael Baius's* Name is spared in the Bull. The LXXVI. Propositions thus condemned may be reduced to the following Principles. That the State of Innocence is Man's natural State: That God could not create him any otherwise: That his Merits in that State ought not to be called Graces; and that by Nature he could have merited eternal Life: That since the Fall, all the Works of Man performed without Grace, are Sins: Consequently that all Actions of Infidels, and even negative Infidelity itself, are Sins: That Liberty in the Scripture-Notion is Deliverance from Sin: That it is compatible with Necessity: That the Motions of Concupiscence, tho' involuntary, are forbidden by the Commandment, and are Sins in the Baptized, when they relapse into a State of Sin: That Charity may be found in a Man who has not yet obtained Forgiveness of Sins: That mortal Sin is not at all remitted by perfect Contrition, which includes the Vow of receiving Baptism or Absolution, if they are not actually received: That no Body is born without original Sin: That the Pains which the Blessed Virgin and the Saints endure are Punishments of original or actual Sin: That Man may merit before he is justified: That we ought not to say, that Man satisfies by Works of Penance; but in view of those Actions it is that the Satisfaction of Jesus Christ is applied to us.

The Pope did not fix up this Bull at *Rome*, nor publish it, being persuaded, that it was sufficient to acquaint *Baius*, and the strict Faculty of *Louvain*, with the Tenor of it, (b) He left the Execution of it to Cardinal *Granvelle*, the first Archbishoprick of *Mechlin*, who was then at *Rome*, and he left it to *Maximilian Morillon* his great Vicar, who was ordered to shew the Bull to the Chief of the Faculty of *Louvain*, and to take care that *Baius*, whose Person he esteemed, should submit to his Holiness's Censure. *Morillon* therefore called together the Faculty of Divinity of *Louvain*, of which *Jansenius*, who was afterwards Bishop of *Ghent*, was Dean, and caused the Bull to be read to them; and exhorted the Doctors not to teach or maintain the Propositions there condemned, but to live in Peace. The Faculty of Divinity desired him to give them a Copy of the Bull, which he refused to do, only promised to give them a Copy of the Articles which it condemned. The Faculty promised to submit to his Judgment, and desired him to suspend the Prohibition of *Baius's* Book, since it

(b) La Faculté étroite de *Louvain*. The strict Faculty seems to be a select Committee out of the whole Faculty.

Michael Bains. was sufficient that the Articles therein reprov'd were condemned. At the Faculty's Desire he consented to suspend the Prohibition of *Bains's* Books. Some time after he talked with *Bains* about the Condemnation of those Prohibitions. *Bains* seemed to be very angry that he was condemned before he was heard, and that they inserted Propositions into the Bull that were not his. He promised however to submit to the Bull; but *Morillon* saw him so very much concerned, that he durst not propose a Retraction to him. He notified the Bull also to the Superiors of the *Franciscans*, and charged them not to suffer those Propositions to be taught or maintained by any of their Order.

Bains likewise sent a Letter in his own Defence directly to the Pope, in which he takes notice, that there was a Bull presented from his Holiness about a Year before to the *Louvain* Doctors, dated *October 1. 1567.* of which they could not procure a Copy neither in *Flanders* nor at *Rome*: That however the Propositions there condemned were every where spread about: That there was Danger that this might do some Prejudice to his Holiness's Reputation, both because of the manifest Calumny of laying some of these Propositions to Men that never asserted them, and because some of them were affirmed by the Holy Fathers both in Words and in Sense: That in order to clear this Matter, he took the Liberty to address these Propositions to his Holiness, with the Difficulties which there were in their Condemnation, still submitting the whole to the Judgment of the Holy See, that so his Holiness might declare whether these Things had been sufficiently cleared, and whether it were his Will that that Bull should be owned as lawful, or whether it had been obtained subreptitiously by Subilty, and thro' the Importunity of some Persons who did not love good Men. This Letter was dated *January 8. 1569.* and was sent to the Pope with the above mentioned Paper, which contained Observations upon the condemned Propositions, in which *Bains* defended most of them, and affirmed, that they contained nothing but the Doctrine of *St. Augustin.* He shewed also, that several of them were unfaithfully related, being either mutilated or falsified, or taken in a Sense different from that of the Author. *Bains* wrote at the same time to Cardinal *Simoneta*, whom he was acquainted with at *Trent*, a Letter, in which he remonstrated, that whereas he had been chosen eighteen Years before to teach Divinity, his Method had been to join the Authorities of the Ancient Fathers to that of the School Divines, and to explain their Doctrine, as well to oppose the Hereticks, who would receive nothing but the holy Scripture, or the Ancient Fathers, as that he might follow the Method of *John Hessel*, his Colleague, who did the same thing: That as those who had taught *Scotus* had maintained Propositions which were not approved by those who stuck to the Doctrine of *St. Thomas* or *St. Banaventure*, so whilst he followed the Notions and Expressions of the Ancients, particularly of *St. Augustin*, who had examined those Questions, with the greatest Exactness, he could not avoid saying some things which appeared extraordinary to those that were not used to that Method, nor versed in the Writings of the Fathers: That it was for this Reason that some Evil minded Persons presented about seven or eight Years before some Propositions to the higher Powers, which they imputed to him and to *John Hessel*, tho' some of them were very far from their Thoughts, and others of them what they had never taught; and they were almost all of them expressed in such a manner as rendered them suspected, especially to those that had not studied those Questions: That they justified themselves at that time in a Paper which they presented to Cardinal *Granvelle*: That when they thought that Matter had been laid asleep, because it had not been any longer talked of for several Years in the Faculty of Divinity of *Louvain*, there had, upon occasion of some Disputes which had arisen among the *Franciscans* in *Flanders*, been some Propositions sent into *Spain* and to *Rome* that were laid to their Doors; and a Bull dated *October 1. 1567.* had been obtained from Pope *Pius V.* in which *LXXVI.* Propositions were condemned, the sixty first of which seemed to be taken from his Books, and from the Writings of *John Hessel*, tho' several of them were very unfaithfully related: that after all, neither the Persons of him nor of *John Hessel* who was dead ought to be regarded, nor their Books; but they ought chiefly to mind the Truth, and the Authority of the Fathers, whose Opinions seem to be disapproved in that Bull: That tho' they had not gotten a Copy of it, yet it was reported that he and *John Hessel* were excommunicated: That in order to satisfy his Honour and his Conscience, he thought he was bound to send a Defence to one that might be trusted; and so he left the Success with God. Cardinal *Simoneta* was dead before that Letter was carried to *Rome*: However *Bains's* Letter to the Pope, and his Apology, were given to his Holiness. The sole Answer which the Pope gave him was, to declare by a Breve, dated *May 3. 1569.* That that Matter had been sufficiently examined; and to exhort

him to submit himself to the Judgment which had been given. *Morillon* gave *Bains* that Breve, with a Letter from Michael Cardinal *Granvelle*, upon *June 20.* He reprimanded him for writing in defence of those Propositions that were condemned and told him, that he had been guilty of an Irregularity. *Bains* either out of a Scruple or out of Humility, easily suffered himself to be persuaded to desire Absolution upon his Knees. *Morillon* told him, he could not grant it till he had abjured his Errors. Then he desired a Copy of the Bull, that he might exactly know what the Propositions were that were condemned. *Morillon*, who was an able Man, pretended not to have it, and at last obliged him to abjure to him; after which he absolved him from his Censures, and restored him; but did not make him sign an Abjuration, nor did he draw an Account of it; and all this passed between him and *Bains* in the Presence of the Curate of *S. Gudulus*, and was kept very secret, as appears by a Letter which *Morillon* wrote upon the Spot to Cardinal *Granvelle*, wherein he describes all the Circumstances now mentioned.

When this Breve once came to be noised about, *Bains's* Adversaries triumphed more than ever, and declaimed against him in their Sermons and their Theses. The Bishops of *Ipres*, *Bois-le Duc* and *Ghent*, advised him to justify himself, and to set forth his Opinion upon the condemned Articles. Pursuant to their Advice, he made two Lectures, upon *August 17. and 19. 1570.* in which he undertook to justify himself, by condemning the Propositions contained in the Bull on the one side, and by shewing on the other, that they were not his, or had been fraudulently drawn up; so that they were capable of an ill Sense, which was none of his.

This Declaration only gave his Adversaries a Pretence of accusing him of not submitting to the Constitution of the Pope. They carried their Complaints to the Duke of *Alva*, who wrote to the Synod of the Bishops of *Flanders*, that was held at *Mechlin*, upon *June 11. 1570.* and pressed those Prelates to publish the Pope's Constitution at *Louvain*, and to oblige all the Doctors of the Faculty of Divinity to subscribe it. They did as the Duke of *Alva* desired, and ordered *Morillon* to come to *Louvain*, and publish the Pope's Bull there, and cause the Doctors to sign it. This Resolution was communicated to *Bains*, who declared, he was ready for his part to contribute towards Peace as much as he could. *Morillon* came to *Louvain*, *Nov. 16.* published *Pius V's* Bull in a Meeting of the Faculty; but without leaving a Copy, required the Doctors of Divinity to subscribe it; and ask'd them, whether they would obey the Pope's Constitution which he had shewn them? They all declared, they were ready to obey it; but said not a Word of signing it. In the Afternoon the Rector sent a Paper to the Doctors to sign; in which they were to declare, that they embraced the Definition of the Holy See upon those *LXXVI.* Articles, and would follow in their Lectures, Disputations and Moderations, Opinions conformable to that Definition. The Dean opposed that Signing; and next Day, at a Meeting of the Faculty, gave them notice, that such a Subscription would be required of the Doctors. The Faculty declared, that they desired a Copy of the Bull; but that they did not think a Subscription to be necessary, because the Intention of the Synod of *Mechlin* was sufficiently satisfied by the Publication of the Bull. The Bishops not being satisfied with that Refusal, wrote to the Faculty of *Louvain* to sign the Pope's Constitution.

The Faculty of *Louvain*, instead of requiring that Subscription, in a Meeting held *April 17.* declared, that the *LXXVI.* Propositions ought to be looked upon as condemned and suspected; that all the Members of the Faculty would abstain from teaching them; and that that Prohibition should be publicly notified to the whole World, when the Statutes of the Faculty were customarily read, and to every Doctor in particular, when they conferred any Degrees. They decreed likewise, that all Books in which that Doctrine was found, should be taken from young Divines; and that that Declaration which *Bains* made in the Divinity-Schools at the End of his Lectures, should be registred. They thought it also convenient, that the Parties should have a Conference together upon some of those Articles, that they might for the future be all of the same Opinion, and speak the same Language. *Cornelius Regnier*, the Dean, was appointed to regulate the Manner of that Conference.

In the Year *1575.* Michael *Bains*, notwithstanding all the Opposition which he had met with, was made Chancellor of the University of *Louvain*, and Dean of the Collegiate Church of *St. Peter*. The same Year he made a Discourse in the Divinity-Schools, to shew, that all Bishops hold their Jurisdiction immediately from God; and at the same time affirmed, that our Saviour's Words to *St. Peter*, *I have prayed for thee, that thy Faith fail not*, do not prove the Infallibility of the Pope. Hereupon *Laurentius Westerhoven* accused him of advancing an absurd and scandalous Proposition. *Bains* upon this was obliged to defend himself in

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Baius.

a Discourse in which he handles the Question. He afterwards enter'd the Lists with the Minister *Marnix* (c) against whom he wrote several Pieces: In 1578. he was chosen *Conservator of the Privileges of the University of Louvain*.

The same Year, the Quarrels which seemed to be quieted, broke out again: For on the one side *Baius* was accused of holding the condemned Propositions still; and on the other side, a Question was started, whether the Bull against the LXXVI Articles was real? Some maintaining that it was forged; others, that it was subreptitious. The Catholick King, and some *Louvain* Divines desired *Gregory XIII.* who was then Pope, to put an End to those Disputes. That Pope thought a proper way of doing that would be to publish a Bull, in which he should insert the entire Bull of *Pius V.* without confirming it, or condemning the Articles therein contain'd a second Time; only declaring, that he had found that Bull in *Pius V.*'s Register, and that Credit ought to be given to it. *Francis Tolet*, Jesuit, *Gregory XIII.*'s Confessor, was ordered to carry the new Bull to drawn into *Flanders*, and to publish it there. He called a Meeting of the Doctors of the Faculty of Divinity; caused his Letter of Credence which he had from the Pope to be read to them, and declared, as from himself, that his Holiness having understood, that some Persons did anew assert the Errors condemned in Pope *Pius V.*'s Bull, resolved to confirm it, and to condemn again the Articles which were condemned in that Bull already: He required therefore, that there should be a general Meeting of all the Members of the Faculty of Divinity, in which he would read and publish the Bull. The Meeting was summoned for *March 20.* in the Divinity-Schools. The Bull having been publicly read, *Tolet* turned towards *Baius*, and asked him, if he had condemned the Articles enumerated in that Bull? *Baius* replied, *That he did condemn them according to the Intention of that Bull, and in the manner in which the Bull condemned them. Damno secundum intentionem Bullæ, & sicut Bulla eos damnat.* *Tolet* then asked the other Members of the Faculty, if they did not receive the Bull, and condemn the Articles therein condemned? They all unanimously answered, that they did condemn them, and receive the Bull with Respect. *Tolet* had particular Conferences with *Baius* after that, in which he was very well satisfied with *Baius*'s Submission and Behaviour. He obliged him however to sign a Declaration, in which he owned that he had maintained several of the LXXVI. Propositions condemned by the Bull; and that they had been censured in the Sense in which he taught them. *Baius* signed that Act, *March 24. 1580.* and *Gregory XIII.* afterwards sent him a very obliging Breve, with the Copy of *Pius V.*'s Bull that he had desired.

Notwithstanding all these Precautions, the Disputes and Heats still continued among the Faculty of *Louvain*. To quiet which, *Francis Bonhomme*, Bishop of *Vercel*, the Pope's Nuncio in *Flanders*, required the Faculty to declare their Opinion upon the condemned Propositions, that were drawn up by *John Lens* (*Lensæus*) and read before the other Doctors, who approved it, and put it into the Nuncio's Hands about the End of the Year 1585. It was well written, and contained a clear and exact Explication of the Doctrine contrary to the condemned Propositions, without anything personal, sharp, or violent.

Some Time after, in 1587. the Writings of the Jesuits were censured by the Faculty of *Louvain*. *Baius* was one of the Censors; but there is no Ground to say, that he caused that Censure to be made out of a Spirit of Revenge, because several *Louvain* Doctors, who had opposed him, were for censuring these Books of the Jesuits; among others, *Lensæus* above named, and *Henry Gravins*, who made an Apology for that Censure. This was one of the last Circumstances of *Baius*'s Life, who died *Sept. 16. 1589.* aged 77 Years, after he had professed Divinity 40 Years.

Before I treat of the Works of *Michael Baius*, it will be proper to clear a Fact which has been mentioned already concerning *Pius V.*'s Bull; namely, whether it declares, that some of the condemned Propositions may be strictly maintained in the proper Sense of the Words, and according to the Author's Intention? or, whether by declaring that some of them may be maintained, it does not condemn them in the strict Sense, and according to the Intention of the Author's? How great soever the Difference is between these two Declarations, it depends however upon a *Parenthesis*, or a *Comma*; for if we read *Quas quidem sententias stricto coram nobis examine ponderatas, (quanquam nonnullæ aliquo pacto sustineri possent in rigore & proprio verborum sensu ab assertoribus intento) hereticas erroneas, suspectas, &c. damnamus,* the Proposition is understood in the first Sense; whereas if we read *Quas quidem sententias, &c. (quanquam nonnullæ aliquo pacto sustineri possent) in rigore & proprio verborum sensu ab assertoribus intento, hereticas, &c. damnamus,* it is only capable of the latter. Now to determine which Sense is the true, we ought to judge by the Manner in which

it was explained at first, by the Friends and Enemies of *Baius*. Cardinal *Granvelle* and *Morillon*, who were required Michael to execute the Bull, and *Cædricus Petri*, who wrote against *Baius*, took it in the first Sense. In all the Registers of the Faculty of *Louvain*, the Words of the Bull, *in rigore & proprio verborum sensu ab assertoribus intento*, are still joined to the Sentence *Quanquam nonnullæ sustineri possent*. The *Comma* is thus marked in the first Copies of *Urban VIII.*'s Bull of 1642. in which the Bulls of *Pius V.* and *Gregory XIII.* are inserted. Lastly, that Maxim in the Law, *Favores ampliandi, odia restringenda*; and Christian Charity requires us to interpret that Clause in the Sense which is most favourable to *Baius*, which besides seems to be the most natural.

Baius's Works are, several small Tracts, which are written methodically and clearly. This first is, a Discourse concerning Original Sin, and the Manner how it is forgiven. *Baius* observes first, that the Church has condemned two Errors in this Matter: First, that *Adam's Sin* only prejudiced himself: Secondly, that that Sin caused only Corporal Death, and other Penalties of Sin. Then he examines what Original Sin is; and says, that it does not consist in a simple Privation, but in a vitious and irregular Act, with which all Men are born; and that this Act, though laid asleep in Infants, discovers it self in Time. He distinguishes four Parts in this Sin, Ignorance in the Mind, Malice in the Will, a Revolt of the Inferior Part against the Superior, and the involuntary Motions of the Flesh, which he judges to be Evil, and contrary to the Law of God, even in the Just, though they are not imputed to them.

The second Tract is, of the Merit of Works. He maintains there, that as eternal Damnation was the just Punishment due to the Sin of the Devils, so eternal Life was the Recompence due to the Merit of good Angels, as it also would have been to Man too, if he had persevered in the State of Innocence: But that when Man fell, that eternal Life, which in the State of Innocence would have been the Recompence of his Merits, is now become the Fruit of Grace in those that are delivered; and so the Right of Meriting accrues to Man by the Grace of Jesus Christ, and eternal Life becomes a Recompence and a Grace: Grace to Sinners, as all Men are by their Birth; and a Recompence to him that is delivered from Sin by Grace. He adds, that as one single mortal Sin deserves Damnation, so the Actions to which the Kingdom of Heaven is promised, deserve eternal Life, though he that does such Actions may not obtain that Recompence, because he renders himself unworthy by Sin: That all that relates to the Redemption of Mankind ought only to be imputed to the Merits of Jesus Christ; and consequently, that Faith, Prayer, Repentance, Forgiveness of Sins, Abolition of Temporal Punishments, a holy Life, and the Resurrection of the Body, ought only to be attributed to the Merits of Jesus Christ: But still that eternal Life is given to those that have lived well, not by Grace, but by the just Judgment of God, because it is in the order of Nature, a Recompence of the Observation of the Commandments. These are the Principles which *Baius* lays down in the first Book of the Merit of Works. In the second he proves, that it is not Justification and Adoption which make an Action meritorious, but the Nature of the Action it self, and of Obedience to the Law. He concludes, that the Works of the Penitent may be said to merit eternal Life: He carries that Principle yet farther, and affirms, that we may say, that Sins are not venial in their Nature, but only through the Mercy of God, and by reason of the good Actions of righteous Men who commit them. At last he pretends, that, as the Punishments of the Damned are proportionable to their Crimes, so the Reward of the Righteous shall be according to the Measure of their Merits.

The third Discourse is, of Original Righteousness. He supposes there, that the first Man was created full of the Holy Ghost, and perfectly Righteous, in a State of Submission of his Understanding and his Will to the Law of God, of the Inferior Part to the Superior, and of all the Members of the Body to the Desires of the Soul. He affirms, that that State was not an Elevation of the Nature of Man above what was its due, but its natural Condition, because it ought to have been so born; and so Righteousness was then natural to it in that Sense; whereas it is supernatural to it in the State we are now in, because it is not now our due by reason of Sin.

The fourth is, of the Virtues of the Wicked. He allows none in the Unbelievers, and in all that have not Grace; and thinks that all their Actions are Sins.

The fifth is, a Discourse of Liberty. He there distinguishes between two sorts of Liberty, Liberty from Necessity, and Liberty from Bondage. The first consists in a Power of not Willing what one does Will, or of Willing what one does not Will. He owns, that Man, in the State of his corrupted Nature, may be said to be free in

(c) *Marnix de St. Aldegonde* was a Man of Quality and Learning, who appeared zealously for the Protestants in *Flanders* at that time; but not a Minister by Profession, no more than

M. du Plessis Mornay was afterwards in France. *Du Pin* retract: this Error afterwards.

Michael Baius. this Sense, because he may Will what is good, with the help of Grace. The second sort of Liberty consists in being free from all manner of Bondage. Now the Bondage of the Soul is a constrain'd, involuntary and forced Necessity, or an evil Inclination from which we cannot deliver our selves. In this Sense it is, that the Scripture calls those that commit Sin Slaves; and teaches us, that none are free indeed but those whom the Son delivers. The Saints are never perfectly free in this Sense in this Life; and to be free in this Sense, it is not necessary that the Action be in the Power of him that does it. He adds, that there is a great deal of Difference between the Free-will of Man in the State of Innocence, and of fall'n Man: That in the State in which Man is at present, he can do no good, nor surmount any Temptation, nor do any thing but evil; but that the Good he does is by the Assistance of the Grace of God; but yet so, as that no Man receives Assistances in this Life which are powerful enough to repress all Concupiscence, and to commit no more Sin.

The Sixth Discourse is of Charity, Righteousness and Justification, which are the Subjects of the three Books of which it is composed. Charity, according to him, is an actual Motion of the Soul, which may be accompanied by a Habit. He affirms, that that Motion is an Act of the Love of God, as Creator and Rewarder: That this Love cannot be obtained but by the Assistance of Grace: That every Action of the Creature is a laudible Charity, or a vicious Concupiscence: That Charity may precede the Forgiveness of Sin: That it is not given all at once: That it has its Beginnings, and that it encreases by little and little. He defines Righteousness to be a State which comprehends all Virtues, and is subject to no Vice. He says, that in this Sense Jesus Christ alone is perfectly just. In the Condition we are in, Righteousness consists in the Forgiveness of Sins, and the Practice of Virtues. He pretends, that though the Catechumen may have some Beginnings of Righteousness before Baptism, yet he has not entire Righteousness, because he cannot obtain Forgiveness of Sins, without receiving that Sacrament. When he speaks of Justification in the third Book, he observes, that though God can justify a wicked Man all at once, yet he usually does it by degrees: That Faith is the Beginning of Righteousness, in a manner different from that of Fear, which is only called so because it precedes Righteousness, and stirs a Man up to seek after it. He concludes that Treatise by saying, that Justification consists of two Parts, Forgiveness of Sins, which is obtained by the Sacraments, and the Practice of Piety, which is performed by the Grace of God.

Baius's seventh Discourse is upon a Subject which has no relation to the former, and that is Sacrifice. He defines Sacrifice in general to be an Act performed in order to be united in an holy Society with God, with relation to an End, without which we cannot be truly happy. He distinguishes afterwards between two sorts of Actions, which may be called Sacrifices; such as of themselves are well pleasing to God, tho' they have no other Signification; and such are all Virtuous Actions; and such as are Typical of something else, which are not well pleasing to God; nor are Sacrifices any farther than as they relate by their Signification to something which is a Sacrifice. The Sacrifices of the first sort are always well pleasing to God; they may be offer'd by all Men, and are useful only to those that offer them with Faith and with a pure Intention. Those of the second sort may change; they can only be offer'd by the Priests; and ill Ministers may offer them to Advantage for others. The Sacrifice of the Eucharist is of this last sort, because it represents the Death of Jesus Christ as past, which the Sacraments of the old Law figured as to come. Baius adds, that though the other Sacraments may also be called Sacrifices in the same Sense, yet the Consecration of the Eucharist deserves that Title by way of Excellence, with relation to what it signifies, two ways; first by the outward Species of the Sacrament, and then by the Resemblance of the outward Action. The Species of Bread represents to us Jesus Christ as the Bread of Life, and as our Nourishment; and the Action by which we break Bread represents to us the Immolation of Jesus Christ upon the Cross. At last Baius owns, that there is a mighty Difference between the Sacrifice of the Altar, and that of the Cross; not only in the Signification, but also in that it contains the real Victim which was offer'd upon the Cross; so that he that partakes of that Sacrifice, receives not only the Figure, but also the thing figured. He acknowledges also, that it was generally offer'd for all Men, and is serviceable for the Living and for the Dead.

This Notion of Baius's drew several Contradictions upon him: Some accused him of not owning the Eucharist to be a Sacrifice, but only in the general Notion; according to which, every Action which unites us to God is call'd a Sacrifice. This is one of the LXXVI Propositions that were condemned. He defends himself, by saying, that he never applied that Definition to the Eucharist, but only to a Sacrifice in general. After that, *Cunerus Petri* and *Iodocus Ravenstein* having accused him of

maintaining that Notion at a Disputation in which he presided, in which *Matthias Hovius* was Respondent, Michael Nov. 27. 1568. he replied, that he had always been of a very different Opinion; and he made the Sacrifice of the Eucharist to consist, according to the Council of Trent, in three Things; namely, the Representation, the Presence of the Body of Jesus Christ, and the Effect of the Sacrament. *Cunerus Petri* and *Iodocus Ravenstein* found fault also with this Notion, and maintained, that the Sacrifice consisted in the Oblation of the Body and Blood of Jesus Christ. Baius made Answer, that he also acknowledged that Oblation; but then that which distinguished the Sacrifice of the Eucharist from other Sacrifices was not that Oblation, but the three Things which he had observed before. The Letters of *Cunerus Petri*, and *Iodocus Ravenstein*, with Baius's Answers upon this Question, are Printed among Baius's Works.

Next to these Letters comes his Discourse of Indulgences. Baius owns, that Indulgences ought to be rejected, if they were not above six hundred Years old in the Church. When he comes to explain what an Indulgence is, he observes, that Sins deserve a Punishment, and that this Punishment cannot be remitted but by Satisfaction in this Life, by Works of Penance, and in the next by Sufferings. This being supposed, he undertakes to prove three Things: First, that Indulgences have always been known and used in the Church, though they were not very common as long as the Discipline of Penance preserved its Vigour: Secondly, that Indulgences exempt Penitents from suffering in another Life, as Satisfaction exempts them in this: Thirdly, that Indulgences are not only granted by the Merits of Jesus Christ, but likewise by the Merits of the Saints. He proves the Antiquity of Indulgences by the Apostle St. Paul's Indulgence towards the Incestuous Corinthian, and by Testimonies out of St. Cyprian. He produces the same Examples and Authorities to show, that they serve to remit the Pains of another Life, because they are instead of Satisfaction. Lastly, he says, they are granted by the Merits of the Saints; not that any Saint can merit for us the Remission of our Sins, but because by the Communion of their Charity they make us worthy to be delivered by the Price of the Blood of Jesus Christ.

From Indulgences he passes to Prayers for the Dead. Those he grounds upon Testimonies out of the holy Scripture, and upon the Usages of the Primitive Church. The Article of Faith consists, according to him, in this, that some Souls after Death are in Misery and Pain, from which they are relieved by the Prayers of the Living.

The Treatise of Sacraments in general was written to prove their Virtue and Efficacy against the Opinion of Calvin.

In this Discourse of Baptism, Baius rejects P. Nicholas P's Opinion concerning the Validity of Baptism conferred only in the Name of Jesus Christ; and maintains, that, according to the Opinion of the Greek and Latin Fathers, the Invocation of the three Persons in the Trinity is necessary.

Baius decides also some other Questions in a Consultation signed by *Janfenius* Bishop of Ghendt, and *Iodocus Ravenstein*, held in the Council of Cambray, in 1567. The first relates to Infant-Baptism conferr'd by Hereticks. He maintains, that when we know it was conferr'd in the legal Form, it ought not to be renew'd, but only the Exorcism and the other Ceremonies ought to be supply'd; and that when we are doubtful, we may reiterate it with due Limitations. The second relates to those that broke down Images, plunder'd Churches, and profaned Relicks, who had a mind to come again into the Church. They there declare, that such Persons are not lightly to be received, but to be tried, and when they are receiv'd, that Absolution and the Sacrament of the Eucharist should not immediately be given to them. The third is concerning the Marriages of Hereticks. They conclude, that they ought to be made Null when made between those that have no Power to contract, till a Dispensation be gotten from the Pope, and that then they ought to be married according to the Usages of the Church. They maintain, that in those Places where the Council of Trent is published, all the Marriages of Hereticks, ought to be confirmed, by reason of the default of the Curate's Presence, which the Council requires.

In a Letter directed to the Archbishop of Cambray, Baius gives it as his Opinion, that Nuns ought not to be obliged to perpetual Residence in their Nunneries, unless their Institution or a Vow on purpose obliges them to it.

After these Discourses come some Papers relating to his Disputes with *Philip Marnix de Sante Aldegonde*, who was a Man of Quality in the Prince of Orange's Interest, and one of the most considerable Men among the Protestants in the Low-Countries. That Gentleman proposed several Questions concerning the Church and the Eucharist, which were communicated to Baius. Concerning the Church, he asked, whether the Church and Traditions have no other Mark of Truth besides the Custom of the Church of Rome? Whether the way of knowing of it be any other than the Scriptures only; or, whether the Explications of Fathers, Decrees of Councils, Decisions of Popes, Opinions of Schoolmen, are certain evidences of its Truths?

And, whether the Church gives Authority to the Word of God, or the Word of God gives it to the Church?

Baius, without enlarging upon useless Questions, resolves the first Questions succinctly, by saying, that the true Church is known by the holy Scriptures; that the Authority of Fathers, Decrees of Councils, Decisions of Popes, and also Opinions of Schoolmen, may likewise be made use of: To which last however, adds he, I should give more Authority, if they would adhere more to the Scriptures, and not introduce in their Disputations so many Principles taken out of the Darkeness of the Pagan Philosophers.

He resolves the last Question by applying it to a like Demand: Did Jesus Christ give his Authority to St. *John*, or did St. *John* give it to Jesus Christ? St. *John*, by his Witness, gave Authority to Jesus Christ, tho' he wanted it not; whereas St. *John* wanted the Witness of Jesus Christ, and received from him all his Light. So the holy Fathers and the Church give Credit and Authority to the Books of Scripture by their Testimony; but since the Church receives its Light from Scripture, we may justly say, that it is the Scripture which gives its Authority to the Church. As to the Ecclesiastical Constitutions, he says, it cannot be denied but a Kingdom ought to have its Laws: That the Church is called a Kingdom in holy Scripture, and consequently ought to have its own Laws.

Marnix was satisfied with these two first Resolutions of *Baius*: He stopt only at the last, which relate to the Laws of the Church. In his Answer, he owns that it is a Kingdom; but says, that Jesus Christ being sole Monarch and Governor, he it is that ought to make its Laws, and not Man.

The Questions concerning the Eucharist turn upon the Sense and Meaning of this Proposition, *This is my Body*. *Marnix* proposes such Logical Difficulties as the Ministers used to object to us, concerning the Terms of which it is composed, which *Baius* answers neatly and distinctly. *Marnix* objected against *Baius's* Answer, and *Baius* replied to his Objections; which Reply *Marnix* did not leave unanswered. Hereupon *Baius* made an Apology for his Reply, and *Marnix* rejoined to that Apology. All these Pieces are in the last Edition of *Baius's* Works; in which we see that that happened to these two Adversaries which usually happens in long and obstinate Disputes; that the same things are often repeated; and that the Disputation, which began with Decency, grew hot, and degenerated into Sharpness and Rage.

Baius had Disputes not only with *Marnix* concerning the Resolution of the Questions which he proposed, but also with Catholick Divines. *Francis Horantius*, a Spanish Franciscan, took great Exceptions, not to his Solution of the Questions concerning the Eucharist, which he commended and admired, but to the Answers about the Church; and wrote a Paper directed to *Michael Baius*, in which he blames *Baius's* way of Answering; and tells him how he should have written his Answer. This Paper being become publick by the Press before *Baius* had seen it, he defended his Replies to *Marnix*; and shew'd that he had reason to speak with Moderation, and that he had said nothing but what was true.

After these Polemical Tracts comes *Baius's* Judgment against the Oath which was required of the Catholicks of the United Provinces.

The Discourse concerning the Church, newly Printed in the last Edition of *Baius*, is one of his best Books. He shews there, that the Modern Hereticks have taken a great many Errors from the Ancient Heresies. Then he shews, that the Knowledge of the true Church is able to drive away all Darkeness of Errors; that this Church is visible; and that as Jesus Christ, who was only believed in by the Fathers, was seen upon the Earth; so the Church, which was the Object only of the Fathers Faith, has been visible

since the coming of Jesus Christ. He adds, that we may find in Scripture the Characters of the true Church: That it is a great Unhappiness to be separated from it: That we ought not to look for it in a little corner of the Earth, but in the whole World, where it shall continue till the Consummation of all Things.

The two last Pieces of *Baius's* are concerning the Pope's Power. The first is a Discourse which he wrote in 1575, against *Turrecremata*, to shew, that Bishops hold their Power immediately from God. He lays down there that noble Principle of St. *Cyprian*, that Episcopacy is one in all Bishops; and explains, after that Father, what is said in Scripture, that the Church is founded upon St. *Peter*, and made up of all Bishops united with St. *Peter*. He quotes likewise St. *Augustin's* Explication, that St. *Peter* represented the whole Church, because of his Supremacy, and maintains, that it was upon that account that he received the Keys. He was also appointed Pastor in the Name of all (the Apostles.) He quotes a Passage out of St. *Gregory* concerning the Title of Universal Bishop; and says of the Council of *Chalcedon*, that it did not give that Title to St. *Leo*, but that of Universal Patriarch. He concludes against *Turrecremata*, that the Pope is neither Judge nor immediate Prelate over all Christians.

In the second Paper he examines, whether the Pope's Infallibility can be concluded from these Words of our Saviour to St. *Peter*, *I have prayed for thee Peter, that thy Faith fail not*. He observes, that, according to *Driedo*, who had formerly been his Master, before *Ruardus Tapperus*, this Passage may be understood either of the Person of St. *Peter*, or of his Successors, or of the Catholick Church, or of the See of *Rome*. That, according to this Author, the first Sense is against the Intention of Jesus Christ; that the second is of Faith; and that the third is only probable. Upon this Principle he demonstrates, that it cannot be concluded from this Passage, that the Pope is infallible when he judges by himself, or with some particular Committee of his own Nomination. He shews, that this the Opinion of *Panormitan*, *Latomus*, *Hesselinus*, and *Adrian VI.* who affirm, that the Pope can certainly err. As for *Baius*, he thinks the most natural Sense of that Passage is to understand it of the Person of St. *Peter*, in favour of whom Jesus Christ prays, that he may not lose the Faith for ever, after he had once denied it; that he may repent of his Fault, and be converted, and rise from his Fall. All this is Personal to St. *Peter*, and has nothing to do with his Successors. The next Words, *Strengthen thy Brethren*, might be applied to St. *Peter's* Successors, if they related to the Ministry and the pastoral Charge. But *Baius* thinks this was not said to St. *Peter* as Pastor, but as all private charitable Christian, who ought to take care of his Brethren. He confirms these Principles in another Answer to *Westerhoven*, who had reprehended *Baius* for what he had said upon that Subject.

All that speak of *Baius*, even those that are the least favourable to his Opinions, as Cardinal *Granvelle*, and *Francis Tollet* the Jesuit, own him to have been a learned Man of great Authority in the School, and withal a very humble and simple Man. It cannot be denied but he was very well versed in the Doctrine of the Fathers, particularly of St. *Augustin*. He first of the Faculty of *Louvain* took a new Method of teaching Divinity, by avoiding Terms and Questions purely Scholastical, to conform himself to the Notions and way of Writing of the Fathers. With all this, he was a good Logician, clear, exact, and methodical; his Style is simple and close, and not at all relishing of the Barbarism of the Schools.

Most of his Books here mentioned were printed at *Louvain* in 1566. and 1677. and all together, with the Pieces relating to his History at *Cologne* in 1696. There are of his *Commentaries upon the Master of the Sentences*, and upon the *Psalms*, not yet printed.

PETRUS GALESIUS.

Peter Galesius, better known by the Name of *Galesinus*, of *Milan*, Apostolical Protonotary, flourished under the Pontificate of P. *Gregory XIII.* and *Sixtus V.* He understood the Languages, and had studied ecclesiastical Antiquities. He took Pains in illustrating and correcting the Roman Martyrology, in giving it a new Dress, and in adding to it great Numbers of historical Facts relating to the Saints. He dedicated it to *Gregory XIII.* by the Title of *A Martyrology, accommodated to the Use of the Church of Rome, for all the Days of the Year*. He designed by that Means to make it common for all Churches. He published it first at *Milan* in 1577. under the Inspection of S. *Charles Borromeo*, with whom he laboured to restore Discipline; and the next Year he had it reprinted at *Venice*. But this Work was never approved by the Roman Censors, who thought it too long to be recited in the Canonical Office. Besides this,

our Author is accused of neglecting to cite his Vouchers, and of confounding Persons, Times and Places. He wrote besides the Lives of the Saints that are mentioned in the Church of *Milan*, printed at *Milan* in 1582. He made *Notes also upon the Greek Text of the LXX.* printed at *Rome* in 1567. and a *Commentary upon the Pentateuch*, *ibid.* 1587.

He translated out of Greek into Latin some Discourses of S. *Gregory Nyssen* and *Theodoret*. He published the Histories of *Sulpicius Severus*, and of *Haymo of Halberstadt*, and some other Pieces of the Ancients. He took care of the Edition of the Acts of the Church of *Milan*. He wrote a Tract concerning the Obelisk which *Sixtus V.* raised in 1586. and two Years after another Discourse upon the Tomb which the same Pope raised for *Pius V.* And lastly, a History of the Popes, entitled, *Theatrum Pontificale*. He died about the Year 1590.

ANDREAS de VEGA.

Andreas
de Vega.

Andreas de Vega, a Spanish Franciscan, was Professor at Salamanca. He was at the Council of Trent in 1546. and was looked upon there to be a very able Divine, and had a great Share in the Decrees of that Council concerning Justification. He wrote a Defence of them in fifteen Books, in which he treats at large of Justification; after which cometh fifteen Questions upon the same Subject, which are as it were an Abridgment of that Work, in which he treats of Faith, Grace, good Works, and Merits, printed at Venice in 1548. and at Cologne in 1572. and, with a Preface by Canisius, at Aschaffembourg in 1621. He wrote also a Commentary upon some other Passages in the Council of Trent, printed at Alcalá in 1574. A Commentary also upon the Psalms, bearing his Name, was printed at the same Place in 1599.

His *Discourse of Justification* is a Commentary upon the Decrees of the sixth Session of the Council of Trent upon that Subject. The Doctrine which Vega lays down is this: Man being sunk through Adam's Sin, and fallen away from a State of Righteousness, his Free-will was weakened, but not lost by that Sin. He is justified by the Merits of Jesus Christ who died for all Men, as to the Sufficiency of the Price, but not as to the Application and Efficacy. Justification includes four Things, Remission of Sins, Sanctification, Renovation of the inward Man, and the Adoption of the Children of God. To be justified means three Things in Scripture: First, to be declared Righteous: Secondly, to be made Righteous: Thirdly, to grow in Righteousness. Righteousness is outward or inward: There is a legal Righteousness; and an evangelical one; a natural Righteousness and a theological one. Baptism is necessary to obtain Righteousness. In Adults it may be supplied by Charity, provided a Man has made a Vow to receive it. As for Infants they cannot be saved unless they actually receive Baptism, or suffer Martyrdom. Man is prepared for Justification by Grace. The first exciting Grace prevents Free-will, which co-operates with the other Graces. We cannot merit preventing Grace. That Faith which disposes to Justification is not an habitual or formed Faith, but an Act by which we believe what God has revealed. Men may be justified without explicate Faith in Jesus Christ, if their ignorance is invincible; but they cannot be saved without Faith in the Gospel. Fear of Punishment is very useful, and disposes to Justification; Hope and Faith follow after; and last of all, the Love of God, without which Man cannot be justified. This Love of God, when we love him above all Things, is a Disposition near to Justification, but precedes it; for our Love towards God ought to precede God's Love towards us. All Actions done without Grace are not Sins. The Merits of Jesus Christ are the instrumental Cause of our Justification, and they are applied to us by the Sacraments. When St. Paul says, that Man is justified by Faith, and not by Works, the meaning of that Proposition, according to the Sense in which the Holy Fathers understand it, is, I. That Faith is the Beginning, the Foundation, and the Fountain of Salvation. II. That Actions which precede Faith do not merit Justification. III. That Justification is not made by the Works of the Law. IV. That Man is justified without preceding Merit, because the good Works done by Sinners do not deserve Justifica-

tion: But St. Augustin assures us, that Faith does deserve it. Sinners can merit Justification with the Merit of Congruity. The ninth Book is of the Uncertainty in which Man is in this Life as to his Justification. The Tenth of the Unequality between Grace and Glory. The Eleventh concerning the Observation of the Commandments, and the Possibility of keeping them with the Assistance of Grace. Vega shews, that Concupiscence is not properly Sin. The Twelfth is of the Uncertainty of Predestination, and of Perseverance. The Thirteenth of the Fall of Man by Sin, and his Restauration by the Sacrament of Penance, of which Vega treats very largely. The Fourteenth of the Distinction between venial and mortal Sins. The Fifteenth of the imputed Righteousness of Jesus Christ; which, according to him, is never imputed by Baptism: It is imputed to Sinners, when they are kept from greater Crimes, and reserved for Penance. There must be a new Imputation of the Merits of Jesus Christ to every Action of the righteous Man, to make him persevere and grow in Righteousness, and obtain Forgiveness of Sins; but there is no need of it to obtain Blessedness when it is once merited.

The fifteen following Questions are, as it were, an Abridgment of that great Work; and Vega treats there more distinctly of the Questions of Grace, Merit and good Works. The fifteen Questions, with their Answers, are these; I. What Faith is that to which the Scriptures attribute Justification? A. Faith in one sole Mediator, Jesus Christ, whereby we believe we shall be saved. II. Is Faith alone sufficient for Salvation? A. No; Good Works are also necessary. III. Doth Faith hold the first and principal Place in Justification? A. No; Repentance. IV. Do Faith and the Good Works of the Righteous merit Blessedness? A. Yes. V. Is theirs a Merit of Congruity? A. Yes. VI. Do they merit Justification? A. No. VII. Have they so much as any Merit of Congruity? A. No. Man can merit Faith and Grace, by so much as Merit of Congruity: But Faith seems to be able to merit Grace with Merit of Congruity. VIII. Can Man by his natural Strength, without the particular Assistance of God, do all that is necessary on his Part to be justified, and to obtain Grace? A. No. IX. Can we believe by the Assistance of our natural Strength? A. No. X. Can we love God above all things without special Assistance? A. No. XI. Is natural Strength sufficient to work true Repentance? A. No. There is need of the special Assistance of the Grace of God. XII. Is this Assistance necessary to do good Works, to overcome Temptations, and to fulfil the Commandments. XIII. Is it necessary to have sanctifying Grace to fulfil all the Commandments? A. Yes, to fulfil them all, but not to fulfil every one, still excepting those which are the nearest Dispositions to Grace. XIV. Do the Justified stand in need of special Grace to fulfil the Commandments, to overcome Temptations, to avoid Sin; and to persevere in Righteousness? A. They may fulfil some Commandments; but if they would persevere long, they must have special Grace. XV. Can the Just merit Perseverance? A. No. Man can merit it with the Merit of Congruity.

Vega was a very subtle Schoolman; he had read St. Augustin and St. Thomas, and knew how to apply Passages out of them to prove his Assertions skillfully.

JACOBUS PAIVA ANDRADIUS.

Jacobus
Paiva An-
dradius.

Jacobus Paiva Andradius of Coimbra, of an illustrious Family in Portugal, went into Orders, not to obtain considerable Dignities in the Church, but to be filled with sacred Knowledge; and that he might labour to Advantage for the Flock of Jesus Christ. He studied the Scripture and the Fathers, and employed himself in sending out Missions to instruct the ignorant. King Sebastian sent him to the Council of Trent, to assist there as his Divine. He wrote there a Book Entituled, *Orthodox Explications*, divided into ten Books, printed at Cologne in 1564. After that he wrote a *Defence of the Council of Trent*, against Chemnitz's Examination of it, printed at Lisbon in 1578. He published likewise a Latin Oration, which he spake before the Council of Trent in 1562. and three Volumes of Sermons in Portuguese. He died in 1576.

The *Orthodox Explications* are divided into ten Books, and are a Justification of the *Censures of (the University of) Cologne*, which Chemnitz had attacked. The Jesuits having had a good Hand in that Censure, Paiva spends the first Book in drawing a Character of St. Ignatius de Loiola, and an Apology for his Society. In the following Books he treats of Controversial Questions concerning the

Holy Scriptures, Sin, Free-will, the Law, Justification, the Supper, Penance, Confirmation, Extream Unction, worshipping of Saints, which he scruples not to call Adoration, and the Celibacy of the Clergy.

His *Defence of the Council of Trent*, and the Catholic Faith, against Hereticks, particularly against Chemnitz, is more solid, and better written than the foregoing Treatise. It is divided into six Books: First, of the Usefulness and Authority of General Councils. Secondly of the Canonical Books. Thirdly, of the Authority of the *Vulgate*. Here he explains in what Sense the Council declares it to be Authentical; and shews, that it is not by way of Comparison with the original Texts. He condemns those that lessen its Authority; and owns, that there are Faults in the *Vulgate*. Fifthly, of Original Sin and Concupiscence. (d) The last, of the immaculate Conception of the blessed Virgin. He owns that the Fathers did not positively teach it; and then endeavours to answer those Passages which seem to prove, that they were of a contrary Opinion.

Paiva wrote rather like a Declaimer than a Writer of Controversies. His Reasonings are not always exact.

(d) If Du Pin was right at first, when he said, that Andradius's Defence consisted of six Books, then the Subject of the fourth Book is omitted; or what he says of the Vulgate took

up two Books. But Nicolaus Antonius (*Bib. Hispan. Art. Paiva de Andrada*) says, it consisted but of five Books; and then the Arguments of them all are enumerated.

FLAMINIUS NOBILIUS.

Flaminius Nobilius of *Lucca*, a Divine and Critick, took great Pains in the Publication of those Bibles which *Sixtus V.* set out at *Rome*. He undertook to restore the old vulgar Version of the whole Bible, from Passages quoted out of the Fathers, and from the Text of the *LXX.* and he published an Edition of it at *Rome*, in 1588. To that he added Notes, in which he produced the Fragments of the ancient Greek Fathers. When he had finished that great Work, he died at *Rome* in 1590.

aged 58 Years. He wrote several other curious Treatises besides; as three Books of Man's Happiness, printed at *Lucca* in 1563. Two Books of true and false Pleasure, *ibid.* Of Honour, one, *ibid.* A Treatise of Predestination, divided into two Books, at *Rome*, 1581. He translated into Latin, St. *Chrysostome's* Homilies upon the Epistle to the *Philippians*, and some other Pieces of the Greek Fathers. Nobilius was a learned Man: He wrote Latin well, but he does not seem to have been a very profound Divine.

CHRISTOPHER CHEFFONTAINES, Or, TESTEFONT (*A Capite Fontium*)

Christopher de Cheffontaines, in *Bas-Breton*, *Pensevenion*, in Latin *Acapite fontium*, Breton of the *Franciscan* Order, was made General of his Order, in 1571. Afterwards, about the Year 1586. he was consecrated Archbishop of *Cesarea*, to perform the Episcopal Functions in the Diocese of *Sens*, for Cardinal de *Pellevé*, who was titular Archbishop of that See. He lived till about the Year 1590. and died at *Sens*, where he lies buried in the Cathedral Church. He wrote and printed Books while he was a Friar, and when he was Archbishop.

One of the first was a Letter in French, concerning Free-will and Merits, in answer to a Letter which a Hugonot Lawyer writ to his Brother, to oblige him to leave the Catholic Church, by endeavouring to persuade him, that the Doctrine of the Church upon those two Articles, was contrary to Scripture, and the Doctrine of the Ancients. Testefont wrote a French Answer to it, in the Name of that Lawyer's Brother. Afterwards he put it into Latin and dedicated it to Pope Gregory XIII. when he was General of his Order in 1575. He there proves the Free-will of Man by Testimonies out of Scripture and the Fathers; and answers the Objections to the contrary in the Lawyer's Letter. Man, according to him, was created perfectly free: That Liberty was weakened by *Adam's* Fall; but is restored by the Grace of Jesus Christ. He labours to reconcile Grace and Free-will, without entring upon the intricate Questions of the Schools. He treats of the Merit of Good Works very succinctly; and proves, that Virtue ought to have an eternal Reward. About the same Time he published another Treatise of Controversy, Entitled, *The Defence of the Faith of our Fore-Fathers*, in which he proves the Reality of the Body and Blood of Jesus Christ in the Sacrament of the Eucharist.

The most curious of all his Discourses is that which is Entitled, *Of the necessary Correction of School-Divinity*, or, *Of the Necessity of reconciling the contrary Opinions of the Schoolmen*. Though the Title be general, yet he treats but of one single Question in that whole Work; namely, whether the Words by which Jesus Christ consecrated the Bread and Wine in the last Supper, are these, *This is my Body*; *This is my Blood*? He declares, that he does not condemn School-Divinity; nay, that he thinks it so necessary, that no Man can in his Opinion be a perfect Divine, unless he be exercised in that Science. He says, he could only wish that a more easy and certain Method were used in teaching of it; and that by observing of it, they would avoid that Confusion and Variety of Opinions which one meets with among School-Divines. His Scope however is only to shew, that the common Opinion of the Schools, concerning the Form by which Jesus Christ consecrated the Eucharist in the last Supper, cannot be reconciled to the Scriptures, nor to the Council of *Trent*. He takes notice of seven Opinions of the Schoolmen upon that Subject. I. Of those that affirm, that Jesus Christ consecrated without pronouncing any Words. This is the Opinion of Pope *Innocent III.* and *Innocent IV.* *Francis Mayron*, *Gabriel Biel*, *Godfrey of Poitiers*, *William Durantus* Bishop of *Mende*, and *Catharinus*; and before them of *Rupertus*, *St. Anselm*,

and *Odo Camberacensis*. II. Of those that believe, that Jesus Christ pronounced Words when he blessed the Eucharist; but that we do not know what they were: This was *Albertus Magnus's* Notion. III. Of those that say, that Jesus Christ consecrated by these Words, *This is my Body*; but then that he repeated them twice; first secretly, when he bless'd the Bread; and then publicly, when he gave the Eucharist. This seems to have been the Notion of *Stephanus Augustodunensis*. IV. Of those that think, that by these Words Jesus Christ did consecrate: That he pronounced them but once when he bless'd the Eucharist; though the Evangelists not observing the Order of Things, do not relate them till after the Blessing. V. Of *St. Thomas*, who says, that Jesus Christ continued the Pronunciation all the while he blessed, brake, and distributed the Eucharist. VI. Of *Soto* and *Cajetan*, who say, that Jesus Christ did not consecrate the Eucharist when he bless'd it, but when he pronounced these Words, *This is my Body*. VII. of those that hold, that when Jesus Christ blessed the Bread, he pronounced these Words, *This is my Body*, and consecrated at the same Time. Our Author declares for those that affirm, that Jesus Christ consecrated the Eucharist, before he pronounced those Words, *This is my Body*; and he pretends, that those Words were not said till after Consecration, when our Saviour distributed the consecrated Bread. He builds his Notion upon the Text of Scripture, and upon the Manner in which the Council of *Trent* speaks of the Institution of the Eucharist in the XIIIth Session; first, Jesus Christ bless'd the Bread; when he had bless'd it, he ordered his Apostles to take and eat it; and declared to them at the same time, that it was his Body, by these Words, *This is my Body*. When he bids his Apostles *take and eat*, he does not mean, that they should take and eat Bread, but his Body. The Council of *Trent* supposes, that before the Distribution, the Body of Jesus Christ was in the Eucharist. Now these Words, *This is my Body*, go along with the Distribution: Consequently, it is not by those Words that Jesus Christ made the Bread his Body. So that, according to our Author, the whole Series of the Actions of Jesus Christ was this; He took Bread, and gave Thanks to his heavenly Father; then he bless'd it, and by that Blessing consecrated it; then he offered his Body as a Sacrifice to our Lord, under the Species of Bread: Lastly, he broke the Eucharist, communicated first himself, and then presented the Eucharist to his Apostles, saying unto them, *Take, Eat, this is my Body, do this in Remembrance of me*. This Order seems to be built upon the Narration of the Evangelists, and is confirmed by the Testimony of the Greek and Latin Fathers, and the Opinion of several Divines. This Author wrote besides several other small Tracts; as, *An Illustration of the Christian Faith against Atheists*, printed at *Paris*, in 1586. *A Defence of the perpetual Virginity of Mary and her Husband*, at *Lyons*, in 1578. *A Refutation of the points of Honour, and against Duels*, in French, at *Paris*, in 1586. *Two Sermons concerning the Virgin*; and *A short Collection of the Privileges of his Order*, printed at *Paris*, in 1578.

Cheffontaines wrote Latin well, and reasoned very strongly.

CLAUDIUS de SAINCTES.

Claudius de Sainctes, born in *Perche*, was received Canon-Regular in the Abby of *St. Cheron* near *Chartres*, in 1536. and was profess'd there, in 1540. when he was 15 Years old. But he, not being willing to continue idle in the Obscurity of that Monastery, he left it to go to *Paris*. The Cardinal of *Lorraine* put him in *Navarre-College*, where he went through his Courses of Humanity, Philosophy and Divinity. He went out Doctor of Divinity in 1555. Then he went into the Cardinal of *Lorraine's* Family, who employed him in the Colloquy of *Poissy*, and sent him to the Council of *Trent*. He got a very great Reputation by his Writings, his Sermons, and his Disputations against the Hereticks. In 1575. he was preferred to the Bishoprick of *Evreux*. In 1576. he assisted at the States of *Blois*, and in 1581. at the Council of *Rouen*. He joined with the League; and being taken

in the Town of *Louviers* by a Party of King *Henry IV's*, a Paper was found among his Writings, in which he justified the Assassination of King *Henry III.* He was carried Prisoner to *Caen*, and they had a mind to bring him to his Trial; but the Cardinal of *Bourbon* and some other Prelates interceded for him; and so he was condemned to continue the rest of his Days in Prison: There he died soon after the Year 1591. One cannot but lament the Misfortune of this learned Man, who would have done great Services to the Church, if he had not brought his Ruine upon himself, by a bad Cause with so much Obstinacy. However, the Memory of *de Sainctes* ought to be valued, because of the Services which he did to the Church, by his eloquent Discourses and learned Writings. The most considerable is his great Discourse of the Eucharist, divided into ten Parts. In the six first, he treats of the Institution of the Supper: He there proves the

Claudius
de Sain-
tes.

the Reality of the Body and Blood of Jesus Christ in the Eucharist, by Scripture and the Fathers; and answers the Arguments by which the Calvinists endeavoured to establish their spiritual Manducation. In the two following Books, he treats of Transubstantiation: In the ninth, of Adoration; and in the last, of Communion under one kind. This Work is the most exact and large Treatise that had been written upon that Subject till that Time. It makes a large Volume in Folio, printed at Paris in 1575.

Some Years before, (in 1566.) *de Sainctes* publish'd a Book, intitled, An Examination of *Calvin* and *Beza*'s Doctrine concerning the Eucharist. *Beza* answer'd it in a Tract, intitled, An Examination of the Doctrine of the *Sorbonne* concerning the Supper. A little while after, there came out two other Answers to *de Sainctes*'s Examination, one by *Beza*, the other by *Chandieu*. Next Year (1567.) *de Sainctes* wrote an Answer to *Beza*'s Apology, in which there is a great deal personal.

In 1561. he published a Pamphlet, to shew that Princes ought not to tolerate Hereticks, intitled, A Commentary upon the Edicts of ancient Princes, concerning Toleration of Sects in the Christian Religion; or, The Method which the first Catholick Emperors observed against the Sects.

He published all the Liturgies of St. *James* and St. *Basil*, and inserted several Chapters of his own Composition. These are the *Latin* Works of this Author.

In *French*, he wrote these following; 'A Confession of the Catholick Faith, containing in short the Reformation of that which *Calvin*'s Ministers presented to the King in the Assembly at *Poissy*, printed at *Paris* in 1561. A Discourse

concerning the Plundering of Catholick Churches by ancient Hereticks and new Calvinists in 1562. with a Discourse concerning the ancient Inclination of the *French* towards the Christian Religion, at *Paris* in 1567. Acts of the Conference held at *Paris* in July and August 1566. between two *Parisian* Doctors and two Calvinist Ministers, at *Paris* in 1568. and a Book, intitled, A Declaration of some Atheisms in the Doctrine of *Calvin* and *Beza*, against the first Foundations of Christianity; in which is comprehended an Examination of almost all the first Book, and part of the third of *Calvin*'s Institutions, and twelve Articles of the Confession presented to the King at *Poissy*. The Titles of the Subjects are, I. Of the Omnipotence of God. II. Of the Scriptures, and other Fundamentals of Christianity. III. Of Apostolical Traditions. IV. Of the Inspirations of the Holy Spirit. V. Of Canonical Books. VI. Of the Errors of *Calvin* concerning the Trinity. VII. Of the Essence of the Son of God. VIII. Of the Invocation of the Trinity. IX. Of the Errors of the Trinitarians of our times. X. That God is not the Author of Sin. XI. Of fatal Necessity. XII. Of Prescience. XIII. Of Providence. XIV. Of Predetermination and Reprobation, at *Paris* in 1568. and 1572. He likewise printed his *French* Translation of the Council of *Rouen*, which was held in 1511. in 1512. and the Synod of his own Diocese, which was held in 1561.

De Sainctes had a good deal of Learning and Erudition: He wrote *Latin* very well; but his Style is very diffuse. His Discourse of the Eucharist is excellent, and has been very useful to those who have treated of that Subject since.

ALOISIUS de LEON.

Aloisius
de Leon.

Aloisius, or Lewis de Leon, of the Order of Friars-Hermits of St. *Augustine*, Doctor of Divinity, and Professor of sacred Letters of *Salamanca*, was excellently learned in the Holy Scriptures. He wrote a Tract concerning the Time when the typical and real Lamb were sacrificed; in which he examines the Difficulties that

have been started concerning the last Supper of our Lord. It was printed at *Salamanca* in 1587. He likewise wrote an Explication of the *Canticles*, printed at the same place in 1589. and at *Venice* in 1604. with three Books of the Names of Jesus Christ. This Author died August 23. 1591. aged 64 Years.

LATINUS LATINUS.

Latinus.

Latinus, *Latini*, in *Latine Latinus*, of *Viterbo*, the last of the Family of the *Latini*'s, spent his whole Life in correcting the Works of the Holy Fathers, especially of *Tertullian*. His Observations are entitled, *Bibliotheca Sacra* &

Profana, or, Observations and various Lectures upon Authors. It was printed at *Rome* in 1577. and 1659. *Latinus* died at *Rome*, where he had lived in 1593. aged 80 Years.

JOHN LEUNCLAVIUS.

John
Leunclavius.

John Leunclavius, born at *Amelbueren* in *Westphalia*, of an illustrious Family, was a Man very learned in the Tongues, in the *Belle Literature*, and in the Civil Law. He is, in the Opinion of the Learned, one of the best Translators we ever had. He published abundance of Books; but most of them upon Subjects which have no Relation to

Divinity; excepting his Translation of St. *Gregory Nyssen*'s, Discourse *De Opificio Hominis*; and of the Works of St. *John Gregory Nazianzen*; and of his Commentators into *Latin*. *Leunclavius* died at *Vienna* in *Austria*, in 1593. when he was scarce 60 Years of Age.

JOHANNES LENSÆUS.

John Lens.

John Lens, or *Lenfæus*, of *Baillet*, a small Town in the Territory of *Aeth*, Doctor and Professor of Theology of the Faculty of *Louvain*; taught long there with Reputation, and wrote a great many controversial Books, which are solid and well written: The Titles are these; 'Of the only Religion, and the Care which Princes ought to take to preserve it, printed at *Cologne* in 1579. Of the only Church of Jesus Christ upon Earth, at *Louvain* in 1577. and 1588. Of the admirable Concord of the Church, *ibid.* in 1582. Of the unwritten Word of God, at *Antwerp* in 1591. Of Christian Liberty, *ibid.* in 1590. Two Books of Purgatory, and a third of the *Limbi Patrum*, at *Cologne* in 1583. and at *Louvain* in 1584. Of the Ecclesiastical Satisfaction of a Penitent, against *Benedictus Arctius*, at

Louvain in 1685. Of Faith, Hope and Charity, against Hereticks, *ibid.* in 1599. Of the Persecution of the Just, and the Duty of a Man in time of Persecution, *ibid.* in 1578. A Defence of his own Person, and of the Christian Commonwealth, against an impious Usurper, at *Louvain* in 1582. A Confutation of a Paper published at *Antwerp* against Don *Juan* of *Austria*, because Liberty of Conscience is desired in that Paper, *ibid.* 1578. A Declaration of the Faculty of Divinity of *Louvain*, concerning the Articles condemned in Pope *Pius V*'s Bull, which are mentioned in the Article *Banius*. He had a Hand likewise in the Defence of the Censure of the Faculty of Divinity of *Louvain* against the Jesuits. He died at *Louvain*, July 2. 1593.

WILLIAM ALLAN.

William
Allan.

William Allan, a *Lancashire* Man, was driven out of his Country for Religion, and retired into *Flanders*, where he went out Doctor in Divinity. in the Faculty of *Douay*. His Learning and Piety were so great; and he laboured so very usefully for the Defence of the Catholick Religion against the Hereticks, that Pope, *Sixtus V*. thought he was bound to reward his Merit, by giving him a Cardinal's Hat in the Year 1587. He was also made Archbishop of *Meblen* in 1589. He died at *Rome*, Octob. 16. 1594. Aged 63 Years.

(c) I question whether any of Cardinal *Allan*'s Pieces were ever printed at *London*. He was a young Man when he left *England* first in 1560. at which time he had written nothing. It is, I believe, misprinted, or mistaken for *Louvain*; which if the Word was written short *Lou.* might easily be. As to his Translation of the Bible, that is certainly a Mistake; for he was but one of those that were employed in making that Version of the New Testament, which is known by the Name of the *Rheims* Testament; because it was translated in the English College at *Rheims*, and printed in that City in 1582. The Translation of the Old Testament was done into English at *Douay*, by the Seminary there, many Years afterwards, and printed in 1607. No other translations of the Bible were made into English by Roman Catholics.

He wrote a very good Discourse in *Latin*, concerning the Sacraments of the Church, printed at *Antwerp* in 1576. and *William* in English, 'Tracts concerning the Authority of Priests, the Sacrifice of the Mass, Purgatory, Prayer for the Dead, Indulgences, Predetermination, Images, and the Pope's Intention in settling the Seminaries,' which were printed at *Louvain* and *Antwerp*. He likewise translated the Bible into English (c).

Allan was a Man of great Learning and great Zeal. His Discourse of the Sacraments is solid and well written.

son of the New Testament, which is known by the Name of the *Rheims* Testament; because it was translated in the English College at *Rheims*, and printed in that City in 1582. The Translation of the Old Testament was done into English at *Douay*, by the Seminary there, many Years afterwards, and printed in 1607. No other translations of the Bible were made into English by Roman Catholics.

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PETRUS

PETRUS PITHOEUS.

Petrus
Pithoeus.

Petrus Pithoeus, Lord of Savoydie, born at Troyes in Champagne of a noble Family, originally of Lower-Normandy, was instructed in the *Belles Lettres* by *Turnebus*, and in the Civil Law by *Cujacius*. He was one of the greatest Men of his Age; one of the most solidly knowing Men, and whose Knowledge was the most extended. The *Belles Lettres* and the Law he understood thoroughly; he possess'd History to Perfection; he had read the ancient, prophane and Ecclesiastical Authors, and ransacked Libraries, to discover new Treasures, that he might impart them to the Publick. His Prudence and his Probity, which were universally known, procured him a Share in all the most important Business, though his Humility made him refuse the most illustrious Charges and Employments. He was only Advocate in the Parliament of *Paris*, and had never any other Commission in his Life, but that of Procureur-General of the Chamber of Justice in *Guienne* in 1582. Afterwards he laboured with great Zeal to get *Paris* to return to the Obedience of King *Henry IV.* He left it in the Plague Time, and died near *Troyes*, Nov. 1. 1596.

Among the great number of Books which *Pithoeus* wrote, we shall mention none but what do in some Measure concern Religion. In the Front of these we may place a small Tract of the Latin Interpreters of the Bible; in which he gives in few Words an exact Account of the Authors of the Ver-

sion of the Books of the Bible, which till then had been very confusedly known. This Discourse was printed with the Patriarch *Nicephorus's* Canon of the Books of the Holy Scripture at *Mentz* in 1572. and is inserted into the eighth Tome of the English Criticks. There are also in the *Mentz* Edition, Notes upon the Institution of the Supper, as it is related in *Matthew* xxvi. He wrote also the History of the ancient Controversy concerning the Procession of the Holy Ghost. His little Book, called *Comes Theologus*, is an excellent Collection of Sentences out of the Fathers, upon the principal Points of Religion and Christian Piety. The Liberties of the Gallican Church, which he put into Order; and his Latin Discourse concerning the State of the Gallican Church in time of Schism, contain the Foundations of the Discipline of our Churches. Besides this, he made a Revision of the ancient Cod of the Canons of the Church of *Rome*, which was printed a few Years since. He published several Pieces besides of Ecclesiastical Authors, which he revised and corrected from MSS. as, *Phebadus's* Books against the Arians. *Salvian's* Book of Judgment. *Paulus Diaconus's* History, with a Preface of *Anastisius* the Library Keeper, and *Nicephorus's* Chronology. *Tiro Prosper's* Chronicle. *Ferrandus's* *Cresconius's*, and *Dionysius Exiguus's* Codes of Canons. *Isaac the Jew's* Confession. The Martyrdom of St. *Timotheus*; and the Letters of *Abbas Floriacensis*.

FRANCISCUS TOLETUS.

Francis
Tolet.

Francis Tolet, was born at Corduba, in the Year 1532. He was Scholar to the famous *Dominico Soto*, and got in a little time abundance of Reputation at *Salamanca*, where he profess'd Philosophy. Afterwards he entirely consecrated himself to Divinity; and went into the Society of Jesus in 1558. and being afterwards called to *Rome*, he preached there with great Applause in the sacred Palace. He went with Cardinal *Commendone* into Germany, who was sent to persuade the Emperor *Maximilian II.* and *Sigismund* King of *Poland*, to enter into the League which the Christian Princes made against the Turks. Under *Gregory XIII.* he was employ'd in important Negotiations; and under *Sixtus V.* he was set a work to review the Bible. At

last, *Clement VIII.* made him Cardinal in 1593. He died three Years after, Dec. 14. 1596.

The Theological Works of *Tolet* (for we shall say nothing of his Commentaries upon *Aristotle's* Philosophy) are, A Commentary upon the Gospel of St. *John*, at *Rome* in 1588. A Commentary upon twelve Chapters of St. *Luke*, at *Venice* in 1600. A Commentary upon the Epistle to the *Romans*, with an Explication of *Psalms* xxxvii. *ibid.* 1602. and a Sum of Cases of Conscience, or Instructions of Priests.

Tolet's Commentaries upon the Scriptures are long: He handles many Questions of Divinity in them. He explains also the literal Sense, and produces the Opinions of the Fathers: He follows St. *Augustine* pretty much. His Sum of Cases of Conscience has been a Book of great use.

EMANUEL SA.

Emanuel
Sa.

Emanuel Sa, a Jesuit, went into that Society in 1545. at 15 Years of Age. He died December 30. 1596. He wrote short Notes upon the whole Scriptures, printed at *Antwerp* in

(f) The first Edition of *Emanuel Sa's* Notes upon the Bible was by themselves in *Plantius's* Press, by *Mercerus*, in 1598. At the end of which are three copious Indices; Of Scripture Phrases; Of Matters, and, Of select Scripture Sentences, which are excee-

dingly useful to the Understanding of the Text. Besides these, *Sa* wrote *Scholia* upon the four Gospels, printed more than once. He was by Birth a Portuguese of *Villa de Conde* (*Earlsfown*) a Town upon the Sea, in the Province between the Rivers *Minka* and *Doure*.

SUFFRIDUS PETRI.

Suffridus
Petri.

Suffridus Petri, was born at *Leeuwarden* in *West-Friesland*. When he had learnt the Greek Language with care at *Lozium*, he profess'd for some time at *Esford*.

After that, he was Library-Keeper and Secretary to Cardinal *Granvelle*. At last, being tired with that Court-Life, he retired to *Lozium*, where he explain'd Greek Authors for a while. Then at the Solicitation of the States of *Friesland*, he undertook to illustrate the Originals, Colonies, Nobility, and Liberties of the People of that Province. He has mingled abundance of Fables into the History. The Disorders of the Low-Countries obliged him to retire to *Cologne*,

where he continued to be Professor of Laws, and Historiographer to the States of *Friesland*. When his Wife was dead, he went into Orders, and died of a Dropsy in 1597. aged 70 Years. He was a Grammarian, Poet, Orator and Historian, and was a prodigious lover of Study.

He made a Collection of the Tracts of St. *Jerome*, *Gennadius*, *Honorius*, and *Sigebert*, concerning Ecclesiastical Writers. He published also the Chronicles of *Martinus Polonus*, and of the Bishops of *Utrecht*. Notes upon *Eusebius*, and the other Ecclesiastical Historians. A Translation of the three last Books of *Sozomen's* History, and of the Apology of *Athenagoras*.

PETRUS CANISIUS.

Petrus
Canisius.

Petrus Canisius of *Nimnegben*, studied at *Mentz*, and went into the Society of Jesus in 1543. He was their first Provincial in Germany; and took abundance of Pains to establish and aggrandize his own Society. He was sent to the Council of *Trent*; and employed his whole Life in instructing the Faithful, and opposing the Hereticks by his Sermons and Writings. He went to die in *Fribourg* in Switzerland, where he finished his Course in the Year 1597. upon St. *Thomas* the Apostle's Day, 1597. being 77 Years old.

Canisius was not an Author that writ Books of profound Erudition; he contented himself with writing Treatises proper to instruct Men in necessary Things: Such as in Doctrinal Matters, his Sum of Christian Doctrine; and in Morality, his Catechisms. His Notes upon the Gospels of the Year: His Exercises of Piety; and several other small Pieces. His Discourse against the Centuriators concerning the Corruptions of the Word of God, printed at *Dillingen* in 1571. is of another Nature.

GILBERT GENEBRARD.

Gilbert
Genebrard.

Gilbert Genebrard, born at *Riom* in *Auvergne*, was, when he was young, profess'd in the *Benedictine* Abby of *Maulac*, in the Diocese of *Clermont*. He soon left his Monastery to go study at *Paris*, where he learnt Greek under *Hadrian Turnebus*; Philosophy under *Jacobus Carpentarius*; and Divinity under *Claudius de Sainctes*. He made so great a Progress in Learning in a short time, that he was made Doctor of Divinity in 1563. and nominated Regius Professor in the Hebrew Language. He was preferred also to the Priory of St. *Denis de la Chartre* at *Paris*, and then Archbishop of *Aix*: But it was by the Faction of the Leaguers, during the Troubles, and without the King's Authority. He was consecrated however, and took Possession of his Archbishoprick in Sept. 1593. And having supported the Party of the League in that Country, and declaimed against the King, when those Troubles were calmed, he was

turned out by a Decree of Parliament, Jan. 26. 1596. He retired to *Avignon*, and afterwards got leave to withdraw to his Priory of *Seneur* in *Burgundy*, where he died March 14. 1597. aged 60.

Genebrard was certainly one of the most learned Men of that Time: But he was a little judicious in the Choice of his Opinions, as in Choice of his Party. He pass'd, as *Thuanus* very well says, for a more regular Man in his Life, than in his Writings: For he shews there abundance of Sharpness and Rage, not only against the pretended Reformed, but also against all that opposed the League.

Genebrard's Writings are of different Natures. He applied himself to the Study of the Knowledge of Time; and wrote a *Sacred Chronology*, more exact than any that had appeared before, with a Table and Chronological Notes. Upon the Scripture he wrote Notes, and a Commentary upon the *Psalms*, at *Paris* 1577. and at *Lyons* 1592. He sticks to the literal

literal Sense; and particularly applies himself to reconcile the Hebrew Text with the Vulgar Latin. He translated the Canticles into Iambic Verse. His Books concerning the Dogmes of Religion are, *A Commentary upon St. Athanasius's Creed*, which he asserts to that Father, printed at Paris in 1607. Three Books concerning the Holy Trinity, against the Anti-Trinitarians and Antotheites of the Time at Paris in 1569. *An Answer to Schegkius, in defence of that Book*, *ibid.* 1575. *An Answer to Danæus whom he accuses of Sabellianism*, *ibid.* 1581. *A Discourse against Joseph Albo, David Kimchi, and another Jew, who opposed some Articles of the Christian Religion*, *ibid.* 1566. *A Preface and Notes upon Espencæus's Books concerning the Eucharist*, 1573. His Polemical Tracts are, *A Book of Elections*, printed in 1593. in which he maintains, that Elections of Bishops are of Evangelical, Apostolical and Ordinary Right, and declaims violently against the Nominations of Kings and Princes. *A Treatise against the Politicians of that Time* in 1590. He translated out of Hebrew into Latin the *Seder Olam Rabba*, i. e. *The great Chronology of the Jews* and the *Seder Olam Zuta*, which is, *The little one*. Eldad Danius's *Discourse concerning the Jews that are shut up, and their happy Empire in Æthiopia*. *The Jews Confession of Faith* by Moles Ægyptius; and some Rabbinical Tracts which he printed at Paris in 1575. *A Discourse of Poesy*, i. e. *Of the Measure of Hebrew Verse*, by R. David Kimchi; or rather by R. David Jachia. *Commennaries upon the Canticles by three Rabbins*, R. Salomon Jarchi, R. Abraham Aben Ezra, and an Anonymus. Several Gilbert Genebrard. Extracts or Fragments out of Maimonides, Elias Levita, nebrard, and Jacob Ben Solomon. To these, we may join his *Introduction to read Hebrew and the Eastern Languages without Points*, with his *Notes upon Hebrew Grammar*. He translated out of Greek into Latin several *Liturgies*; a *Menology*, or *Calendar* for the whole Year. The *Titles of the 122 Chapters of the Euchologium*. A *Treatise of Zacharias Mitylenensis against the Philosophers, who say the World is Eternal*. Origen's *Philocalia*. A *Dialogue of the invisible Essence of God*. A *Treatise of a Greek Anonymous concerning the Procession of the Holy Ghost*. Simeon Thessalonicensis's *Book of the seven Mysteries of the Church*. Some Tracts written by Cavasilus and the Patriarch Jeremias, An Edition of Origen's *Works in Latin, made at Paris in 1584. by his Care*. He published also Honoratus's *Life of St. Hilary of Arles*; a *Discourse of St. Eucherius's in Commendation of Solitude*; and of Faustus Rhegiensis, *Concerning the Instruction of Monks*, printed at Paris in 1578. He translated also some Greek and Latin Books into French; the Chief of which is, the *Antiquities of Josephus*.

One sees by this great number of Books, how laborious Genebrard was. He wrote with ease, and tolerably well in Latin; but his Style is something hard, and swelling with *Synonyma* and *Epithets*.

BENEDICTUS ARIAS MONTANUS.

Benedictus Arias Montanus, was born, as some say, at Frexenal de la Sierra, [i. e. *Fraxinetum Montanum*] in the Diocese of Badajoz in Spain; as others, in Zera de la Frontera in Andalusia. He calls himself a *Sevillian*, perhaps because he was educated and maintained by some Persons of Fashion in that City; for tho' his Parents were Noble, yet they were so poor, that they had not wewerithal to breed him up to Learning. He made a mighty Progress in his Studies, and afterwards went to Alcalá to study Divinity, where he not only made himself perfect in the Greek and Latin Languages, but learnt also Hebrew, Arabic, Syriac and Chaldee. Then he travelled into France, Germany, England, Italy, and the Low Countries, where he learnt also the living Languages. About that time he was received as Clerk into the Order of St. James, and was ordained Priest. He went with the Bishop of Segovia to the Council of Trent. At his Return into Spain he shut himself up in the Mountains of Andalusia, where he chose out an agreeable Place near Aracena, to give himself entirely to study. But his Merit and his Writings having soon made him known, Philip II. King of Spain, employed him in publishing his new *Polygot Bible*, which he caused to be published after that of *Complutum*, which was printed by the Care of Cardinal Ximenes.

Arias Montanus being a Master of Hebrew and the Oriental Languages, was very proper to execute that Design. He put all the Chaldee Paraphrases that he could into that Bible, together with Pagnin's Version, which he has reformed in several Places, to make it more conformable to the Letter of the Hebrew Text. He has added also to the Greek and Latin of the Books of the New Testament a Syriack Version in Syriack, and in Hebrew Characters; and has also prefixed to that Edition several little critical Tracts. This Bible was printed at Antwerp, whither Arias went in the Year 1571. The Characters are beautiful, and the Paper excellent; and nothing has been omitted to make the Book magnificent. That prodigious Labour drew envious People upon Montanus. Among other things, they accused him of resting too much upon the Explications of the Rabbins. He was obliged to take a Journey to Rome to justify himself. Upon his Return into Spain, King Philip offered him a Bishoprick as his Reward; but he refused it, and spent the rest of his Days at Seville, where he died in the House of the Knights of St. James; aged 71 Years in 1598. (g)

(g) Nicolaus Antonius, who was himself of Seville, says, that

The Treatises of Arias Montanus which are in the *Antwerp Polygot*, and in the *English Criticks*, are, nine Books of *Jewish Antiquities*; namely, I. *Phaleg*, or, of the first Places in which the Earth was inhabited, and of its first Situation. II. *Caleb*, or, of the Division of the Holy Land. III. *Canaan*, or, of the twelve Nations which inhabited the Land of Promise. IV. *Nehemiah*, or, the Plan of Old Jerusalem. V. The *Pattern*, or, of the Holy Buildings; the Ark, the Tabernacle, and the Temple. VI. *Aaron*, or, of Priestly Habits. VII. *Thubalcain*, or, of Sacred Measures. VIII. *Jeremiah*, or, an Explication of the Actions mentioned in the Bible. IX. *Daniel*, or, of Chronology. There is also another Tract in the *Polygot Bible*, intitled *Joseph*, or, of the Interpretation of Mysterious Discourses; in which he explains abundance of Words used in Scripture. He was the first that cleared up these Things well; and those that came after him made good Use of his Light.

His other Works upon the Bible are, 'A Commentary upon *Joshua*, printed at Antwerp in 1683. A Commentary upon the Book of *Judges*, *ibid.* 1592. Illustrations upon the XXXI. first *Psalms*, *ibid.* in 1574. and 1605. and particularly one upon the LVth. *Psalms*. Two Tomes of Commentaries upon *Isaiah*, *ibid.* in 1599. A Commentary upon *Daniel*, *ibid.* 1562. A Commentary upon the Twelve Minor Prophets, *ibid.* in 1583. Illustrations upon all the Books of the New Testament, *ibid.* in 1575. and 1588. A History of Mankind, or, of the Generation or Regeneration of Adam, *ibid.* in 1593. Of the History of Nature, *ibid.* 1601. A Translation of the *Psalms*. *Scetaculum Davidicum*. *Ecclesiastes* in Verse. The Figures of the Old Testament explained in Verse. Some Sacred Hymns. Benjamin Tudelensis's Itinerary, translated out of Hebrew: 'With a Translation of Jonathan's Chaldee Paraphrase upon the Prophet *Hosea*.' There has been lately printed a Letter of this Author's, containing a Censure no ways favourable to the Society of Jesus.

Arias Montanus had not only a good deal of Erudition, but also abundance of good Sense. His Notes upon the Bible are learned and judicious: He writes neatly and plain, but with well chosen Words; and he joined profound Knowledge to solid Piety. He never drank any Wine, and very rarely eat any Flesh: He loved Solitude, and was indefatigably laborious. In one Word, it cannot be denied that he was one of the greatest Men that Spain ever produced.

Arias Montanus lived till the Year 1660. *Bibl. Hisp. Art. Montanus.*

FRANCISCUS BIBERA.

Franciscus Bibera, a Spaniard, of Villa-Castile; when he had gone thro' his Studies at Salamanca, and particularly applied himself to the Holy Scriptures, entred into the Order of the Jesuits in 1570. in the 33d. Year of his Age. He was ordered to read upon the Scriptures at Salamanca. He continued that Exercise 16 Years with Success; and then put into Writing what he had meditated and taught upon the Scriptures. He died at Salamanca in November 1591.

He wrote an excellent *Commentary upon the twelve Minor Prophets*, in which he explains the Historical, Allegorical and Moral Sense: He there joins the new Interpreters to the old, and particularly follows St. Jerome for the literal Sense. This Commentary was printed at Salamanca in 1590. at Co-

logne in 1599. and at Douay in 1612. There is an Abridgment of it printed at Salamanca in 1598. He also wrote a *Commentary upon St. John's Gospel*, printed after his Death at Lyons in 1623. in which he explains the Letter of the Text, and treats of Theological Questions; and a *Commentary upon the Epistle to the Hebrews*, printed at Salamanca in 1598. and at Cologne in 1600. This last is written with more Care than the former; and Ribera bestows more Time upon explaining the Signification of the Terms, and the true Sense of the Text. He also wrote a *Book concerning the Temple, and its Parts*, printed at Antwerp in 1593. and 1603. He is also the Author of *Santa Theresia's Life*, whose Confessor he had been.

THOMAS STAPLETON.

Thomas Stapleton, was born at Henfield in Sussex, in July, 1535. He was made Prebendary of Chichester before the Alteration of Religion in England. Upon the Revolution of Religion there he went into

Flanders, and taught the Scriptures publicly at Doway. Then he was nominated to be Professor of Divinity at Louvain, and made Canon of St. Peter's. He spent in these Employments the forty two Years of his Exile, with the Reputation

tation of a great Divine, and an able Writer in Polemics. He died at *Louvain*, October 12. 1698.

Thomas Stapleton. All this Author's (Latin) Books, which were for the most part printed by themselves towards the latter end of XVIth Century, were published together in four Tomes at *Paris* in 1620. The Titles and Disposition of them are as follows.

T O M E. I.

'Of the Principles of Faith in twelve Books, at *Paris* in 1679. Defence of Ecclesiastical Succession, *ibid.* Abridgement of the Principles of Faith, *ibid.* Defence of Ecclesiastical Authority, against *Whittaker*. A third Discourse concerning the Authority of the Church.

T O M E. II.

'Twelve Books of Justification, at *Paris* in 1581. Mirrour of Heretical Malice, at *Donay* in 1580. Funeral Orations at *Antwerp* in 1575. Dogmatical Discourses; I.

Concerning the Causes of Heresies. II. Of the Duty of a Catholicick among Hereticks. III. An Apology for the Church, *ibid.* Two Books, of the Grandeur of the Church of *Rome*, *ibid.* 1599. Defence of the Primitive Faith of the *English*. Dissertation concerning Protestantism. Discourse against the Politicians of the Times, at *Venice* in 1602.

T O M E. III.

'Antidotes Evangelical and Apostolical, upon the *Acts* and upon *St. Paul's Epistles to the Romans*, and the *Corinthians* at *Antwerp* in 1595.

T O M E. IV.

'A Moral Promptuary on the Gospels. A Catholicick Promptuary, at *Venice* in 1602. History of the three *Thomas's*, the Apostle, the Archbishop of *Canterbury* and *More*, at *Donay* in 1588.

ALPHONSUS CIACONIUS.

Alphon-
sus Ciac-
onius. Alphonsus Ciaconius, a Dominican, Native of *Baëza* in *Andalusia*, was, as well as his Brother *Peter Ciaconius* already mentioned, very skilful in Ecclesiastical and profane Antiquities. He died at

Rome, where he usually resided, and where he had the Honour of being Penitentiary, and the Title of Patriarch of *Alexandria* in February 1599. in the 59th Year of his Age.

He publishes several curious Books: The most considerable of those which entitle him to a place among the Ecclesiastical Authors, is, his History of Popes and Cardinals. He died before he could set his last Hand to it. *Franciscus Moralez de Cabrera* went on with it after him, and published it at *Rome* in 1601. and 1602. But that Edition being faulty, *Hyeronimus Aleander* and *Andreas Vittorellus* undertook to correct it. When *Aleander* died, *F. Wadding*, a Franciscan was instituted in his place. But *Vittorellus* had the greatest Share in the Edition which came out at *Rome* in 1630. *Cesar Becius* of *Urb.*, Priest of the Oratory in *Rome*, *Ughellus*, *Fioravantes Martinellus*, and *Augustinus Oldanus*, continued it down; and by the Care of *Oldanus* it was published at *Rome* in 1679. in four Volumes in Folio.

Alphon-
sus Ciac-
onius. Alphonsus Ciaconius wrote a small Discourse to vindicate

the History of the Delivery of the Soul of *Trajan* out of Hell, by the Prayers of *St. Gregory* the Great, printed at *Rome* in 1596. and another Pamphlet, printed there also in 1591. to shew, that *St. Jerome* enjoyed the Dignity of Cardinal. I need not say, that the side which he took in these two Treatises was so weak, that he was abandoned and confuted by *Baronius*. He wrote also a very particular Book concerning the Signs of the Cross which have appeared in the World printed at *Rome* in 1592. and another of Fasts, *ibid.* 1599, *Father Mabillon* assures us in his *Iter Italicum*, that he found in the Library of the Family of the *Chigie's*, Letters of *Alphon-
sus Ciac-
onius*. by which it appears, that he wrote two Books, that have never yet been published; viz. A Treatise of Roman Antiquities, with Figures; and a *Bibliotheca* of Authors, A *Bibliotheca*, compiled and collected formerly by several Authors, and abridged by others, newly revised, enriched with new Books, purged from Heretical Remarks, and increased to double as much as formerly. The printing of this last Book was stopped for two Reasons: First, because this Author took a good deal out of *Gesner* the *Lutherans Bibliotheca*: Secondly, because he mentioned there the Writings of the Rabbins,

LAURENTIUS. de VILLAVICENTIO.

Lauren-
tius de Vi-
llavicien-
tio. Laurentius de Villavicientio, an Augustinian Monk, and Preacher to *Philip II.* King of *Spain*, was born at *X.* in *Andalusia*. He had lived long in *Flanders* and went out Doctor of Divinity, of the Faculty of *Louvain* in the Year 1658. before he was called to Court to be preacher to the King of *Spain*. He flourished till after the Year 1680.

This Monk made himself, without much Labour, the Author of a very good Book; *Of the way of forming Theological Studies*, *De recte formando Studio Theologico*, Libri IV. In which he only copied from one end to the other a Discourse *Of a Divine*, or, *Of the way of studying Divinity*, de *Theologosæ de Ratione Studi Theologici*. Libri IV. Written by *Andreas Hyperius*, Professor of *Marpurgh*; striking out some Passages, in which that Author spake openly like a Lutheran, and adding some others, to prove the Doctrines of the Church. *Hyperius*, wrote his Book in 1556. and it was finished, and came out at *Basel* in 1559. *Villavicientio* did not publish it in his own Name till 1565. at *Antwerp*, and a second time at *Cologne*, in 1575. No Man ought to have taken it ill, if, when he had met with a good Book written by a Protestant, he had printed it, and struck out what had been mischievous; but then to publish it as his own, seems to be contrary to Sincerity. All that he could do, if he had been afraid, that the Name of a Protestant prefixed to that Work would have hindered its being licensed, and that several Catholicicks would not have read it, was to suppress the Minister's Name; but to put his own in the room of it, was intolerable. *Villavicientio* put in even *Hyperius's* Preface, only striking out some Lines in the beginning, and changing some Words, that his Theft might not immediately appear. The Division of his Work is also the same with that in *Hyperius's* Book. He proposes in the first Book, to speak of the Things, and Sciences necessary for a Student in Divinity: In the second, to treat of the Study and Understand-

ing of the Scriptures: In the third, to speak of the Use which Men ought to make of Ecclesiastical Books and Monuments, and of the way of making Theological Common-place Books for ones self: And in the fourth, to teach the way how we may be instructed in the Things which relate to the Government of the Church. *Villavicientio* adds at the end of this Division, a Testimony of his Submission to the Church of *Rome*, which is not in *Hyperius*. The rest of *Villavicientio's* first Book is copied Word for Word out of *Hyperius*. In the first Chapter of the second Book he changes what relates to the Versions of *Munster* and *Castellio*, which last he calls an Apostate. He recommends the *Vulgate*, which *Hyperius* had said nothing of. He commends the Notes of *Vatablus*, and declaims against the Division of Religions in *Germany*. He adds to the Catalogue of Canonical Books, those which were not in the Hebrew Canon. He treats of the Authority of the Church, and of Traditions. He advises him that would read the Holy Scriptures not to trust in his own Light, but to chuse a Man that may guide him, and explain the Scriptures to him. He treats of the Qualities of such a Doctor, and of the way how a Scholar may profit by his Lessons. *Hyperius* never touched upon these things. He changed hardly any thing in the other Chapters. *Villavicientio* added something concerning the Schoolmen in the beginning of the third Book. There is no considerable Alteration in the rest, nor in the whole fourth Book.

With these four Books, *Of Theological Studies*, *Villavicientio* caused three Books to be Printed concerning the way of composing Sermons, or of the popular Explication of the Holy Scripture; *De formandis Sacris Concionibus*. *Hyperius* having also written two Books under the same Title, it is very probable that *Villavicientio* made these also out of the others, as he had done the former, as *Valerius Andreas* assures us. There are besides, two Volumes of *Villavicientio's* Sermons, printed at *Paris* in 1577.

IODOCUS COCCIUS.

Iodo-
ocus Coc-
cius. Iodocus Coccus, of *Bilfield*, Canon of *Juliers*, was bred up among the Lutherans: But when he came to *Cologne*, he left them and entered into the Bosom of the Catholic Church. After his Conversion he undertook to make a Collection of Testimonies of the Fathers, and Decisions of Councils upon controverted Points; and hav-

ing laboured twenty four Years about it, he Printed it at *Cologne* in two great Volumes in Folio, in the Years 1599. and 1600, under the Title of *Theaurus Catholicus*. It is a Work of great Labour, but it is not composed with all the Discernment and Choice that might be wished.

IODOCUS LORICHIUS.

Iodo-
ocus Loric-
hius. Iodocus Loricus, Professor in the University of *Fribourg*, flourished about the end of XVIth Century, and the beginning of the XVIIth. Towards the latter end of his Life he went into the *Carthusian* Order, and was Profest in

the *Chartre-House* of *Fribourg*. He wrote several Pieces of Controversy and Piety, of which we may see the Catalogue at the end of his *Theaurus Theologicus*, Printed in 1607.

A CHRONOLOGICAL TABLE

Of the Third VOLUME of

Du Pin's Ecclesiastical History,

INCLUDING

The Fifteenth and Sixteenth Centuries of CHRISTIANITY.

Of the Fifteenth Century.

<i>The Years of the Vulgar Æra.</i>	<i>The Popes.</i>	<i>The Emperors and Kings of the West.</i>	<i>The Emperors. of the East.</i>	<i>Ecclesiastical Affairs.</i>	<i>Councils.</i>	<i>Ecclesiastical Writers.</i>
1400.	<i>Benedict</i> Pope at <i>Avignon</i> , and <i>Boniface</i> Pope at <i>Rome</i> .	The Electors of the Empire depose the Em- peror <i>Wencesla- us</i> . <i>Josse</i> , Marquis of <i>Moravia</i> , his Nephew, chosen in his Room by the Archbishops of <i>Mayence</i> and <i>Cologne</i> ; died six Months after. <i>Robert</i> , Duke of <i>Bavaria</i> , and Count Palatine of the <i>Rhine</i> , is chosen and crown'd Emperor. I. <i>Charles VI.</i> King of <i>France</i> , in the 20th. Year of his Reign. <i>Henry III.</i> King of <i>Castile</i> , in the 10th. Year. <i>Martin</i> King of <i>Arragon</i> , in the 5th. Year. <i>John</i> King of <i>Portugal</i> , in the 7th. Year. <i>Henry IV.</i> King of <i>England</i> , in the 2d. Year.	<i>Manuel</i> the 2d. IX. Year of his Reign.	1400.		<i>Peter</i> of <i>Ailly</i> . <i>John Charlier</i> , call'd <i>Gerson</i> . <i>Gerard Machet</i> . <i>John de Courtecuisse</i> . <i>John</i> of <i>Lignano</i> . <i>Henry</i> of <i>Coëffeld</i> . <i>Gobelin</i> <i>Persona</i> . <i>John</i> of <i>Huesden</i> . <i>Simeon</i> of <i>Theſſalonica</i> . <i>Joſeph Briennius</i> . <i>Macarius Macres</i> . <i>Demetrius Chryſoloras</i> . <i>Macarius</i> Archbiſhop of <i>Ancyra</i> . <i>Nicholas Scleſgia</i> . <i>Eſaias</i> a Greek Monk. <i>Nicholas Biart</i> . <i>Adrian</i> a <i>Carthuſian</i> . <i>John</i> of <i>Duren</i> . <i>Tilman</i> of <i>Hachemberg</i> . <i>Hugh</i> of <i>Sleſſad</i> . <i>Paul</i> of <i>Venice</i> . <i>James</i> of <i>Theſſalonica</i> , flouriſh'd.
1401.		II. <i>Robert</i> goeth into <i>Italy</i> with an Army, and is	X.	1401.		
		beat back by <i>Galeas</i> Viſcount of <i>Milan</i> , and forc'd to return into <i>Germany</i> .				
1402.		III.	XI. <i>Iſa-Celebis</i> is kill'd by his Bro- ther <i>Solyman</i> , who is declar'd Emperor of the <i>Turks</i> .	1402.		
1403.	The Subſtrac- tion of Obedi- ence to <i>Benedict</i> , was taken off up- on certain Con- ditions.	IV.	XII.	1403.	An Aſſembly of the Clergy of <i>France</i> , held at <i>Paris</i> , <i>May</i> 28th. which took off the Subſtraction.	
1404.	<i>Benedict</i> pro- poſes the ways of Union to <i>Boniface</i> . The Death of <i>Boniface</i> hap- pen'd <i>Octob. 1.</i> The Cardinals of his Party choſe, the 12th. of this Month, <i>Cosmas</i> <i>Melioratus</i> of <i>Sulmona</i> , who aſſum'd the Name of <i>Innocent VII.</i> <i>Laodiſlaus</i> King of <i>Naples</i> , makes himſelf Maſter of <i>Rome</i> , and drives away <i>Innocent</i> .	V.	XIII.	1404.		<i>Paul</i> an <i>Engliſh</i> Man. <i>John Latterbur</i> , flouriſh'd.

The Chronological TABLE.

The Years of the Vulgar Era.	The Popes.	The Emperors and Kings of the West.	The Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1405.	Innocent VII. is recall'd to Rome, and the Partizans of Laodislaus are driven away.	VI.	XIV.	1405.		St. Bernardin was profess'd in the Order of Friars Minors.
1406.	A new Subtraction in France, of Obedience to Benedict. Innocent VII. dies November the 6th. The Cardinals of his Party choose Angelus Corarius, who assum'd the Name of Gregory XII. upon Condition that he should procure Peace by the way of Resignation.	VII.	XV.	1406.	An Assembly of the Clergy of France, held at Paris, Decemb. the 21st. which renew'd the Subtraction.	Thomas of Kempis, was profess'd a Canon- Regular in the Monastery of Mount St. Agnes of Zwoll, on the 10th. of June.
1407.	Benedict XIII. pronounces an Interdict against the Kingdom of France.	The Duke of Burgundy causes the Duke of Orleans to be assassinated in the Night on the 23d or 24th. of Nov. Henry the III. King of Castile dies. John the II. his Son, succeeds him, under the Tutelage of Ferdinand his Uncle.	XVI.	1407. The Institution of the Fraternity of St. George of Alga, by Lawrence Justiniana.		Nicholas Clemangis is suspected of composing the Letter which Benedict the XIII. wrote in the Month of May against the King and Kingdom of France.
1408.	Three Councils appointed about the Schism, one at Perpignan, by Benedict the XIII. another at Aquileia, by Gregory the XII. and the last at Pisa by the Cardinals.	IX.	XVII.	1408. The Condemnation of the Errors of Wickles, in a Council at Oxford. The Writings of Wickles carried into Bohemia, condemn'd by Shinko, Archbishop of Prague. A Conclusion of the Faculty of Theology at Paris, about the Blood of Christ shed upon the Cross. A Censure of the same Faculty against the Propositions of Gores about the Hierarchy. An Approbation of the Order of Scopesins.	A Council at Oxford. The Council of Perpignan under Benedict the XIII. begun Nov. the 1st. and ended Feb. the 12th. The Assembly of the Cardinals at Pisa. by writing the Assassination of the Duke of Orleans. Martin Perce was made Bishop of Arras for maintaining the same Cause by Writing.	John de Courcuiffe made a Discourse against the Interdict denounc'd by Benedict the XIII. against the Kingdom of France. Richard Cellerston wrote his Treatise of the Reformation of the Church. John Petit a Friar Minor, maintain'd by word of Mouth, and
1409.	The Deposition of Benedict XIII. and Gregory XII. on the 5th. of June. On the 19th. of the same Month, Alexander V. is chosen. Eulthazar Cossa re-takes Rome from Laodislaus King of Naples.	X.	XVIII.	1409. John Huss maintains at Prague the Writings of Wickles. He has many Complices in the University of that City; and they appeal to the Pope from the Sentence of Shinko. Alexander V. confirms the Decretals of Boniface VIII. and John XXII. about the Privileges of Regulars Mendicants, and condemns the Propositions, which were contrary to them. The Institution of the Order of St. Justina of Padua.	An Assembly at Frankfurt about the Schism. The Council of Pisa begun March 25th. and ended August the 7th. The Council of Udine begun in the Month of June and ended in September.	
1410.	The Death of Alexander V. on the 3d. of May. The Election of John XXIII. on the 17th. of the same Month.	Robert of Bavaria dies May the 18th. Sigismund King of Hungary, is chosen by one Part of the Electors; the Rest chose the Marquess of Moravia, who dying a little while after, all the Suffrages were united in the Person of Sigismund. The Death of Martin King of Arragon. Ferdinand IV. Son to his Sister Eleonora, is declared King.	XIX.	1410. Another Appeal of John Huss, and some others, to the Pope. John Huss is condemn'd at Rome. The Institution of the Order of Mount Oliver.	John of Schonboze. Bolton. Peter of Ancharano. St. Vincent Ferrier. Henry of Hesse, or Longesteyn, a Canon of Worms. Henry of Hesse, an Augustine. Henry of Casselde, died July the 10th. Thomas of Haselbach Thomasinus. Nicholas of the Holy Cross. Francis Bachon. Michael Herbrant of Duren. Peter of Spire. Renard of Fonthoven flourish'd.	
1411.	John XXIII. makes War with Laodislaus, and defeats his Troops. Laodislaus recruits his Forces, and leads an Army even to the Gates of Rome: The Pope makes a Secret Treaty with him.	I.	XX.	1411. The Archbishop of Pisa being Legate in France, obtains a Charitable Subsidy for the Pope. His Letters being intercepted make him odious. The Troubles in Bohemia.	Jordan, an Augustine. Peter Bishop of Cita Nuova. Vincent Gruner Flourish'd. The Death of John Petit.	Peter of Ailly, was made Cardinal. Gerard Machet took the Degree of Doctor. Henry of Hachenbach.

Of the Fifteenth Century of Christianity.

The Years of the Vulgar Era.	The Popes.	The Emperors and Kings of the West.	The Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1412.	Angelus Corarius is driven out of the Dominions of Laodislaus, and retires to Marca D' Ancona.	II.	XXI.	1412. The Parliament upon the Suit of the University, ordains the Execution of the Edict made in 1406. about Benefices. The Publication of the Bull of John XXIII. against John Huss at Prague; which raises new Commotions there. The Condemnation of many Impieties of William of Hildernissen, and Giles le Chantre, by Peter of Ailly.	A Council at Rome, against the Wicklestes, and Hussites.	John of Aurbach. John of Lombez flourish'd. Jerome of St. Faith, wrote his two Treatises against the Jews.
1413.	IV. John XXIII. being driven from Rome by King Laodislaus, goes to Lombardy, where he treats with the Emperor Sigismund, about holding of the Council, which he appointed at Constance by his Bull, dated November the 2d.	III. The Death of Henry IV. King of England. Henry V. his Son succeeds him.	XXII. Mahomet I. put to Death his Brother Muzâ, and usurps the Empire of the Turks.	1413.	A Council at London.	Giles Charlier takes the Degree of Doctor in the University of Paris.
1414.	V. The Death of Laodislaus King of Naples. His Sister Joan succeeds him.	IV.	XXIII.	1414. John Huss arrives at the Council of Constance, the 3d. of November. He is seized 26 Days after, and his Process is drawn up. A Censure of the Faculty of Theology at Paris, against the Book of John Petit, written in Justification of the Assassination of the Duke of Orleans, by the Order of the Duke of Burgundy. A Sentence of the Bishop of Paris against this Book. An Appeal from it by the Duke of Burgundy to the Pope.	The Council of Constance, began November the 6th.	
1415.	John XXIII. renounces the Pontificate on the first of March. After this he flies from Constance, he is cited by the Council, detain'd Prisoner, and depos'd on the 29th. of May. Gregory XII. renounces the Papal Dignity by his Proctors. An Agreement between the Emperor Sigismund, and the King of Arragon, about the Deposition of Benedict XIII.	V.	XXIV.	1415. 45 Articles of the Doctrine of Wickles, condemn'd in the Council of Constance, on the 4th. of May. The Process of John Huss is finished, he is condemned and burnt the 15th. of July. Jerome of Prague arrives at Constance the 4th. of May, he endeavours to escape, but is apprehended. He retracts on the 23d. of September. The Proposition of John Petit condemn'd in the Council of Constance, on the 6th. of July.		John Dominici, Cardinal of Ragusa. Theodoric of Niem. Leonard Aretin. John Zachary. Gabriel of Spoleto. Peter Mauroccinus. John of Dendermonde. Anthony of Genua.
1416.	A Process made against Benedict XIII.	VI. Ferdinand IV. King of Arragon, dies on the 2d of April. Alphonfus his Son, succeeds him.	XXV.	1416. Jerome of Prague is accus'd a-new, condemn'd in the Council of Constance, and burnt May the 30th. The Troubles, and Wars in Bohemia about Religion.		Anthony of Parma. John Capreolus flourish'd.
1417.	The Deposition of Benedict XIII. in the Month of July. The Election of Martin V. on the 11th. of November.	VII.	XXVI.	1417.		John Baptista Poggio spoke a Funeral Oration upon Cardinal Zabarella. Thomas of Walsingham finished his larger History of England.
1418.	II.	VIII.	XXVII.	1418. An Assembly of the States of the Kingdom of France, which orders the Execution of the Edict made in 1406.		The Death of John Dominici, Cardinal of Ragusa.
1419.	III. The Death of Gregory XII. John XXIII. escapes out of Prison, and goes to meet Martin V. at Florence, where he dies. Benedict XIII. continues obstinate, and is abandon'd by all those of his own Obedience except those in the City of Panissole.	IX	XXVIII. John Manuel Palcologus is associated with his Father Manuel in the Empire.	1419.	The Council of Constance ends on the 19th. of April.	St. Vincent Ferrier died April the 5th. Augustine of Rome was made General of the Order of Augustines, in the Month of August.

The Chronological TABLE

The Years of the Vulgar Era.	The Popes.	The Emperors and Kings of the West.	The Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1420.	IV.	X.	XXIX.	1420. The Institution of the Order of the Annunciation, by <i>Amedeus</i> , the 5th Earl of Savoy.	The Council of Saltzburg.	<i>John de Courtecuisse</i> is chosen Bishop of Paris, but he did not enjoy that Bishoprick. <i>Loup of Olivet</i> . <i>Boniface Ferrier</i> . <i>Anthony Rampelagus</i> . <i>Henry of Hesse</i> , <i>Carthusians</i> ; flourish'd.
1421.	V. <i>Martin V.</i> enters into Rome. <i>Joan Queen of Naples</i> craves the Assistance of <i>Alphonfus King of Sicily</i> , and <i>Aragon</i> , and adopts him for her Heir. <i>Louis of Anjou</i> , and <i>Alphonfus</i> , make War upon one another.	XI.	XXX. <i>Amurath</i> succeeds his Father <i>Mahomet</i> , in the Empire of the Turks.	1421. The beginning of the Negotiations between the Greeks, and the Latins, by <i>Eudemon Johannes</i> .	<i>Herman Petri</i> of Sturdorp. <i>Thomas Waldensis</i> of Walden. <i>John of Imola</i> . <i>William Lyndwood</i> . <i>John Plaeth</i> . <i>John Dieppoueg</i> . <i>Henry Gulpen</i> . <i>Rodolph of Brussels</i> , flourish'd.	<i>Nicholas of Inkelspuel</i> . <i>Theodoric of Ingelhusa</i> .
1422.	VI.	XII. <i>Charles VI.</i> King of France, dies October the 21st. The Duke of Bedford causes <i>Henry King of England</i> , his Nephew, to be proclaimed King of France; but <i>Charles the VII.</i> Son to <i>Charles the VI.</i> as Lawful Heir, succeeded him, and retook afterwards the greatest part of his Kingdom, which was possess'd by the English. The Death of <i>Henry V.</i> King of England, who left a Son of <i>Catharine</i> , Daughter to <i>Charles VI.</i> King of France, call'd <i>Henry VI.</i>	XXXI. The Emperor <i>Manuel Paleologus</i> falls sick of a Palsie, in the Month of October. <i>John Manuel</i> begins to reign alone.	1422. <i>Massianus</i> being sent from the Pope, to <i>Constantinople</i> , treats with the Greek Emperor.	<i>John de Courtecuisse</i> , is made Bishop of Geneva, and died the next Year. <i>Allert of Sarciano</i> , spoke his Discourse about the Eucharist. <i>John of Walsingham</i> finish'd the Abridgment of his History of England.	
1423.	VII.	XIII.	I.	1423.	The Council of Cologne. The General Council opened at <i>Parva</i> , June 22d. and immediately translated to <i>Sienna</i> , where it is continued.	<i>William Lindwood</i> begun his Collection of the Constitutions of the Archbishops of <i>Canterbury</i> . <i>Thomas of Kempis</i> is ordain'd Priest. <i>Dennis Rickes</i> enters into the Order of the <i>Carthusians</i> .
1424.	VIII. The Death of <i>Benedict XVII.</i> The Cardinals who were with him chose <i>Giles Munion</i> , who assum'd the Name of <i>Clement VIII.</i>	XIV.	II.	1424.	The Council of <i>Sienna</i> , translated to <i>Basil</i> .	
1425.	IX.	XV.	III.	1425. The Negotiations with the Greeks, are renew'd.		The Death of <i>Peter of Ailly</i> , Cardinal.
1426.	X.	XVI.	IV.	1426. The Conclusion of the Faculty of Theology at <i>Paris</i> , about the Observation of Sundays, and Festivals.		<i>Julian Cesarin</i> , and <i>Dominic of Capranica</i> , are advanc'd to the Degree of Cardinals. <i>Martin Porre</i> dies September the 26th.
1427.	XI.	XVII.	V.	1427.		
1428.	XII.	XVIII.	VI.	1428.		<i>Herman Petri</i> of Sturdorp, dies the 24th. of April. The Death of <i>Henry of Hesse</i> , a <i>Carthusian</i> , about this Year.
1429.	XIII. <i>Clement VIII.</i> renounces the Papal Dignity, and the Schism is perfectly extinguish'd.	XIX.	VII.	1429.	The Council of <i>Paris</i> . The Council of <i>Tortosa</i> .	<i>Alexander the Carpenter</i> , wrote his Treatise, intituled, <i>Destruorum Visiorum</i> . The Death of <i>Simeon of Thessalonica</i> .

Of the Fifteenth Century of Christianity.

The Years of the Vulgar Era.	The Popes.	The Emperors and Kings of the West.	The Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1430.	XIV.	XX.	VIII.	1430. A Censure of the Faculty of Theology at <i>Paris</i> , against the Propositions of <i>Sarrazin</i> , about Ecclesiastical Power, and the Hierarchy.		<i>William Lindwood</i> finish'd his Collection of Constitutions. <i>Nicholas Auximannus</i> <i>St. Bernardin of Sienna</i> . <i>Raimund of Sabonde</i> , or <i>Sebeide</i> . <i>Peter of Jeremy</i> . <i>Maphaus Vegius</i> ; flourish'd. <i>Thomas Waldensis</i> , or of <i>Walden</i> , died November the 3d.
1431.	The Death of <i>Martin V.</i> February the 20th. <i>Eugenius IV.</i> is chosen March the 4th. I <i>Joan</i> , Queen of <i>Naples</i> , being at War with <i>Alphonfus</i> King of <i>Arragon</i> , adopts <i>Louis</i> Duke of <i>Anjou</i> , and makes him King.	XXI.	IX England, to set at Liberty the Hostages he had left with the Sultan. The Institution of the Order of the Golden Fleece, by <i>Philip</i> Duke of <i>Burgundy</i> .	1431. <i>Eugenius IV.</i> grants the King of <i>Cyprus</i> , the 100th. part of the Ecclesiastical Revenues of <i>France</i> , <i>Spain</i> , and	The Opening of the Council of <i>Basil</i> , July the 23d. <i>Augustine</i> of <i>Rome</i> is made Bishop of <i>Cesena</i> , and some time after Archbishop of <i>Nazareth</i> . <i>John</i> of <i>Turrecremata</i> is made Master of the Sacred College. <i>Giles Charlier</i> is made Dean of <i>Cambray</i> , in the Month of October.	<i>Macarius Macres</i> died January 7th: <i>Ambrose the Camaldulian</i> was admitted General of his Order.
1432.	II. <i>Eugenius IV.</i> is driven out of <i>Rome</i> , and returns into it again, 5 Months after.	XXII. <i>Sigismund</i> is crown'd Emperor at <i>Rome</i> .	X.	1432. A Conclusion of the Faculty of Theology at <i>Paris</i> , about the Admonitions of Bishops.	<i>Eugenius IV.</i> has a mind to dissolve the Council of <i>Basil</i> , which continues to sit in spite of his Decree, and proceeds against him.	<i>Giles Charlier</i> , and <i>John Nider</i> , are deputed by the Council of <i>Basil</i> to the <i>Bohemians</i> . <i>John</i> Archbishop of <i>Tarentum</i> makes an Harangue in favour of the Pope, in the Council of <i>Basil</i> . <i>Henry</i> of <i>Gaude</i> . <i>Nicholas</i> of <i>Susar</i> . <i>John Gritsch</i> ; flourish'd.
1433.	III.	XXIII. <i>John</i> King of <i>Portugal</i> dies on the 12th. of <i>August</i> , and his his Son <i>Edward</i> succeeds him.	XI.	1433. The Deputies from the <i>Bohemians</i> , arrive at the Council of <i>Basil</i> , and make a long Discourse there. <i>Jordan Brice</i> wrote in Defence of the Election of <i>Eugenius IV.</i> <i>Albert</i> of <i>Sarciano</i> compos'd his Treatise of Penance. The Birth of <i>Marsilius Ficinus</i> , October the 19th.	<i>Eugenius IV.</i> the <i>Bohemians</i> , in the Council of <i>Basil</i> . This Council sends into <i>England</i> , <i>Gerard Landrianus</i> , who made a Discourse before the King, in an Assembly of the States of the Kingdom.	<i>Giles Charlier</i> , <i>John</i> of <i>Ragusa</i> , <i>Henry Kalteisen</i> , and <i>John Polemar</i> dispute against the <i>Bohemians</i> , in the Council of <i>Basil</i> . This Council sends into <i>England</i> , <i>Gerard Landrianus</i> , who made a Discourse before the King, in an Assembly of the States of the Kingdom.
1434.	IV. <i>Louis</i> Duke of <i>Anjou</i> dies. <i>Joan</i> gives the Kingdom of <i>Naples</i> to <i>Rena-tus</i> of <i>Anjou</i> , her Brother. <i>Alphonfus</i> lays Claim to it, but is vanquish'd by <i>Philip</i> Duke of <i>Milan</i> , who sets him at Liberty.	XXIV.	XII.	1434. The Negotiation of the Council of <i>Basil</i> , and the Pope, with the <i>Greeks</i> , to bring them into the West. <i>William Lindwood</i> is made Bishop of <i>St. David's</i> . <i>John</i> of <i>Ragusa</i> is sent into the East, to invite the <i>Greeks</i> to come to the Council of <i>Basil</i> .	On the 5th of Feb. the Pope revokes the Dissolution of the Council of <i>Basil</i> , and confirms its Decrees. <i>Paul</i> of <i>Burgos</i> finish'd his Work, intitled, <i>The Scrutiny of the Bible</i> , and died the next Year. <i>John</i> , Patriarch of <i>Antioch</i> , wrote his Treatise of the Superiority of the Council above the Pope.	<i>Paul</i> of <i>Burgos</i> finish'd his Work, intitled, <i>The Scrutiny of the Bible</i> , and died the next Year. <i>John</i> , Patriarch of <i>Antioch</i> , wrote his Treatise of the Superiority of the Council above the Pope.
1435.	V.	XXV.	XIII.	1435. The Council of <i>Basil</i> condemns three Treatises of <i>Augustine</i> of <i>Rome</i> , and many Propositions, whereof some had been already condemn'd in the Council of <i>Constance</i> .	<i>Nicholas Lackman</i> . <i>Peter</i> of <i>Colle</i> . <i>Herman</i> , a Monk of the <i>Cistercians</i> . <i>John Gauwer</i> . <i>Gerard</i> of <i>Stredam</i> ; flourish'd.	<i>Laurence Justinian</i> , is made Bishop of <i>Venice</i> . <i>John Nobler</i> . <i>Eymeric du Champ</i> .
1436.	VI.	XXVI.	XIV.	1436. A Treaty of Accommodation, with the <i>Bohemians</i> .		<i>John</i> of <i>Imola</i> died February the 18th.
1437.	VII.	XXVII. The Death of the Emperor <i>Sigismund</i> , on the 9th. of December.	XV. treat with the Pope, rather than with the Council of <i>Basil</i> . A Decree of the Council of <i>Basil</i> about Communion in both kinds.	1437. The Greek Emperor takes up a Resolution to come into the West with the Greek Bishops, and to	Differences about the Translation of the Council of <i>Basil</i> . The Council proceeds against the Pope.	

The Chronological TABLE

The Years of the Vulgar Era.	The Popes.	The Emperors and Kings of the West.	The Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1438.	VIII. The Suspension of Pope Eugenius, by the Council of Basil, on January the 25th.	Albert of Austria, is chosen Emperor in the Assembly of the Electors and Princes of the Empire, held at Francfort, the 20th. of March. I. Edward, King of Portugal, dies the 9th. of December: His Son Alphonfus succeeds him, under the Tutelage of Queen Eleonora his Mother; and afterwards under that of Peter Duke of Coimbra.	XVI.	1438. The Greeks arrive at Venice, February the 8th. and come to Ferrara, March the 7th. They enter upon a Conference with the Latins. The Edict of the French King on the 23d. of January, which forbids the Prelates of his Kingdom to go to Ferrara.	The Pope translates the Council from Basil to Ferrara, by his Bull dated January the 1st. and opens it on the 8th. of February. The Council of Basil is continued; a new Convocation of the Council at Ferrara. Conferences between the Greeks and Latins, at Ferrara, until the end of the Year. The Assembly of Francfort, held in the Month of May, wherein a Neutrality is resolv'd upon, as to the Difference between the Council of Basil, and the Pope. An Assembly at Bourges, on the 7th. of July, wherein the Pragmatic Sanction is publish'd. Two Assemblies held at Nuremberg, in the Month of July, and towards the end of the Year, about the Transactions at Basil.	St. Catharine of Bologna, wrote the Revelations. The Death of John Nider.
1439.	IX. The Deposition of Eugenius, on the 26th. of May. Felix V. is chosen October the 30th. by the Electors appointed by the Council of Basil.	II. The Death of the Emperor Albert of Austria, on the 27th. of October.	XVII.	1439. After many Disputes, the Union is concluded between the Greeks and Latins, on the 5th. of July. The Greeks return, and arrive at Constantinople, on the 1st. of February in the following Year. The Union of the Armenians, with the Latins, on the 29th. of November. A Decree of the Council of Basil, on the 17th. of September, which ordains, that the Feast of the Virgin, shall be celebrated on the 8th. of December.	The Translation of the Council from Ferrara, to Florence, and the Continuation of the Conferences between the Greeks and Latins. A Decree of Union between them, concluded on the 5th. of July. An Assembly at Mayence, in the Month of March, which approves the Decrees of the Council of Basil, except what it attempted against Eugenius.	John of Turrecremata, is made Cardinal. John Gerson dies July the 2d. Ambrose the Camaldulian, on the 21st. of October, and John of Rhode on December 1st. Nicholas Tudeschus, called Panormitanus. George of Trebizonde. Mark Eugenius Archbishop of Ephesus. John Eugenius. George Gemistus, Plethon. Amirutzas. George Scholarius, a Greek Monk. Silvester Scupolus. Andrew Archbishop of Rhodes. Isidore Archbishop of Kiev; flourish'd.
1440.	X. Pope Felix comes to the Council of Basil, on the 24th. of June, and is consecrated and crown'd.	Frederick of Austria, the Third of that Name, is chosen Emperor in the Room of Albert, on the 2d. of February. I.	XVIII.	1440. The Clergy of Constantinople, and the greatest part of the Greek Bishops, declare against the Union; the Emperor maintains it, and causes Metrophanes to be chosen Patriarch of Constantinople. The Union of the Jacobites and Ethiopians, with the Latins.	An Assembly at Bourges, on the 2d. of September, which owns Eugenius, and the Council of Basil.	John Argyropolus. Manuel, or Michael Apostolius. George Scholarius, the Patriarch of Constantinople. Bartholomew, a Carthusian; flourish'd. Henry Kalteisen was made Master of the Sacred Palace, and Inquisitor General in Germany. Nicholas Clemangis died about this Year.
1441.	XI.	II.	XIX.	1441. Divers Negotiations among Christian Princes, on behalf of Eugenius, and the Council of Basil. A Decree published by this Council, for the Celebration of the Festival of the Visitation of the Virgin, which was instituted by Boniface IX.	An Assembly at Mayence, held in the Month of April, for the calling of a new General Council.	Thomas of Kempis wrote a Copy of the Book about the Imitation of Christ. Joseph, Bishop of Metona. Gregory Mamas. Hilarion, a Greek Monk. John of Anagnia. Francis de la Place. John Felton. Anthony de Rosellis. Nicholas Secundinus. Leonard of Udine. St. John Capistran. Laurence Valla; flourish'd.

Of the Fifteenth Century of Christianity.

<i>The Years of the Vulgar Era.</i>	<i>The Popes.</i>	<i>The Emperors and Kings of the West.</i>	<i>The Emperors of the East.</i>	<i>Ecclesiastical Affairs.</i>	<i>Councils.</i>	<i>Ecclesiastical Writers.</i>
1442.	XII. <i>Alphonfus</i> King of Arragon re-takes Naples.	III.	XX. The Revolt of <i>Demetrius</i> against the Emperor <i>John Manuel Palaeologus</i> .	1442 A Retraction made by <i>Friar Quadrigarin</i> of two Propositions, according to the Order of the Faculty of Paris. Many Propositions against the Rights of Parish Priests, and about the Prerogatives of <i>St. Francis</i> condemn'd in the Council of <i>Basil</i> .	A Translation of the Council from Florence to Rome, by the Bull of <i>Eugenius</i> , dated May the 3d. An Assembly at <i>Frankfort</i> , for the holding a New General Council.	<i>Flavius Blondus</i> . <i>John Ernest</i> . <i>Henry of Werlis</i> . <i>Andrew of Utrecht</i> ; flourish'd. <i>Leonard Aresin</i> died the 9th. of March, aged 74 Years. The Death of <i>Gerard of Stredam</i> . <i>Augustine of Rome</i> died in this Year, or rather in 1445.
1443.	XIII.	IV.	XXI.	1443. A Letter of the Eastern Patriarchs against <i>Metrophanes</i> Patriarch of <i>Constantinople</i> . The Death of <i>Metrophanes</i> on the 1st. of August. <i>Gregory</i> the Protosyncelle chosen in his Room.	A Council at <i>Jerusalem</i> , against <i>Metrophanes</i> the Patriarch of <i>Constantinople</i> , held in the Month of April. A Translation of the Council of <i>Basil</i> to <i>Lausanne</i> , by the Decree of May the 16th. An Assembly at <i>Nuremberg</i> , held about the Feast of <i>St. Martin</i> , for the Peace of the Church.	
1444.	XIV.	V.	XXII.	1444. Decrees of the Pope <i>Eugenius</i> for the <i>Syrians</i> , <i>Chaldeans</i> , <i>Nestorians</i> , <i>Maronites</i> , and other Sects in the East.		The Birth of <i>Aelius</i> , <i>Anthony le Brixa</i> , or <i>Nebrieffensis</i> . <i>St. Bernardin</i> of <i>Siena</i> died the 20th. of May. The Death of <i>Julian Casarin</i> a Cardinal.
1445.	XV.	VI.	XXIII. The Death of the Emperor <i>John Manuel Palaeologus</i> , on the 31st. of October; His Son <i>Constantine</i> succeeded him.	1445.	The Council of <i>Roan</i> .	The Death of <i>John Tudeschus</i> , which was call'd <i>Panormitanus</i> .
1446.	XVI.	VII.	I.	1446. wrote his Treatise about the Rebukes that were due to insolent Men. <i>Nicholas Cusanus</i> was nominated Cardinal December 20th. <i>Bartholomew</i> , a <i>Carthusian</i> , died the 12th. of July. The Death of <i>William Lyndwood</i> .		<i>St. Antonine</i> is made Archbishop of Naples, in the Month of February. <i>Albert of Sarciano</i>
1447.	The Death of <i>Eugenius IV.</i> February the 23d. <i>Nicholas V.</i> is chosen in his Room, on the 6th. of March.	VIII.	II.	1447.		
1448.	II.	IX.	III.	1448.	The Council of <i>Angers</i> .	<i>Gerard Machet</i> , died the 17th. of July.
1449.	III. <i>Felix</i> renounced the Papal Dignity, and so put an end to the Schism.	X.	IV.	1449.		<i>Matthew Palmier</i> finish'd his Chronicle. <i>John of Stavelo</i> finish'd his Chronicle, and died.
1450.	IV.	XI.	V.	1450.		<i>John of Turrecremata</i> is promoted to the Bishoprick of <i>Ozenle</i> in <i>Gallicia</i> , which he quitted for that of <i>Albano</i> in Italy. <i>Lawrence Justinian</i> is advanc'd to the Dignity of Patriarch of <i>Aquileia</i> . <i>John Capgrave</i> . <i>John Canales</i> ; flourish'd. The Death of <i>Albert of Sarciano</i> .

The Chronological TABLE

The Years of the Vulgar Era.	The Popes.	The Emperors and Kings of the West.	The Emperors of the East.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1451.	V.	XII.	VI. Amurath the Emperor of the Turks, dies in the Month of February; and his Son Mahomet II. succeeded him.	1451. A Censure of the Faculty of Theology at Paris, against two Propositions, contrary to the Rights of Parish-Priests, advanced at Roan, by John Bartholomew of the Order of Friars Minors.		John of Hagen, or of Indagine. James of Clusa of Paradise, or Junterbuck; flourish'd.
1452.	VI.	XIII.	VII.	1452.		Henry Kalteisen, is made Archbishop of Nidrosia or Dronst, in Norway, and of Casarea. The Death of Peter of Jeremy.
1453.	VII.	XIV.	VIII. The Taking of the City of Constantinople by the Turks, under the Command of Mahomet II. on the 29th. of May. The Emperor Constantine was kill'd in it, and the Empire of the Greeks at Constantinople ended in his Person.	1453. The Pope imposes Tents upon the Clergy for a War against the Turks.		
1454.	VIII.	XV. John II. King of Castile, died the 10th. of July, Henry IV. his Son succeeded him.		1454.		The Death of Alphonsus Tostatus.
1455.	The Death of Nicholas V. on the 25th. of March. Callistus. III. is chosen in his Room, on the 8th. of April. I.	XVI.		1455. The beginning of the Contest between Sigismund, Duke of Austria, and the Cardinal of Cusa, about the Execution of the Cardinal's Jurisdiction in his Bishoprick of Brixen. The Duke is cited by the Pope.		Laurence Justinian dies on the 8th. of January. The Death of John of Anagnia.
1456.	II.	XVII.		1456. An Appeal made by the University of Paris, from a Bull of Pope Nicholas V. against the Rights of Parish-Priests, in favour of the Regulars Mendicants; who are expell'd the University. A Revocation of that Bull by Callistus III.	The Council of Soissons.	St. John Capistran dies the 3d. of October, aged 71 Years.
1457.	III.	XVIII.		1457. The Regulars Mendicants renounce the Bull, and are at last restor'd to the University. The Pope imposes Tents for a War against the Turks.		
1458.	The Death of Callistus III. on the 6th. of August. Pius II. is chosen on the 19th. of the same Month. I.	XIX. Alphonfus King of Arragon, dies at Naples, on the 27th. of June. John his Brother succeeds him.		1458. Pope Pius renews the Censures of his Predecessor against the Duke of Austria, who appeals from him to a Council, and Gregory of Heimburg draws up the Act of Appeal.		Alphonfus Spina writes his Treatise, intituled, The Fortrefs of Faith. The Death of Dominic Capranica. The Death of Alphonsus Vegius.
1459.	II.	XX.		1459. The Imposition of Tents, for a War against the Turks, which Germany would not endure. The Duke of Austria takes the Cardinal of Cusa Prisoner, who could not obtain his Liberty without paying a great Ransom.		St. Antonine finishes his Historical Sum, and dies the 2d. of May, aged 70 Years. The Death of John Baptista Poggio.

Of the Fifteenth Century of Christianity.

<i>The Years of the Vulgar Era.</i>	<i>The Popes.</i>	<i>The Emperors and Kings of the West.</i>	<i>Ecclesiastical Affairs.</i>	<i>Councils.</i>	<i>Ecclesiastical Writers.</i>
1460.	III.	XXI. Henry VI. King of England is conquer'd by Richard Duke of York, who causes himself to be declar'd King: This latter was overcome and slain by Queen Margaret the Daughter of Renatus Duke of Anjou.	1460. Bulls of Excommunication by the Pope, dated August the 2d. against the Duke of Austria, and his Adherents. Another Bull of Excommunication of October 18th. against Gregory of Heimberg; who wrote Notes upon it, and made a Reproachful Appeal against this Bull.		William of Vorilong. Nicholas of Orbelliz. Gregory of Heimburg. Theodore Lalius. Henry Gorcome, or Goricheime. John Gobelin. Henry Arnold. Matthew Camaride. George Codinus. William Houpelande; flourish'd.
1461.	IV.	XXII. Charles VII. King of France, dies on the 22d. of July, in the 30th. Year of his Reign; and Louis XI. his Son succeeds him. Edward IV. Son of Richard, drove away Henry VI. and Margaret his Wife, and is declar'd King of England in the Month of June.	1461		James Piccolomini is made Cardinal. Dennis Rickel, a Carthusian; John of Grinsrode. John Canneman. John of Malines. John of Nivelle. James Zenus; flourish'd.
1462.	V.	XXIII.	1462.		The Birth of John Trithemius, on the 1st. of February. Ducas a Greek Author finish'd his Byzantine History.
1463.	VI.	XXIV.	1463.		St. Catherine of Bologna died the 9th. of March, and Flavivius Blondus the 4th. of June. Leonikus Calchondylus finish'd his History of the Turks. The Birth of John Picus of Mirandula.
1464.	Pius II. dies on the 14th. of August. Paul II. is chosen the 1st. of September. I.	XXV.	1464. The Institution of the Order of the Knights of the Moon, by Renatus Duke of Anjou.		John of Turrecremata exchange'd his Bishoprick of Albano, for that of Sabina. John Busche finish'd his Chronicle of Windefem. Nicholas of Cusa, and John Capgrave, died August 12th. The Death of William of Vorilong, and Theodore Lalius.
1465.	II.	XXVI.	1465. A Censure of the Faculty of Theology at Paris, against some Propositions maintain'd in the Schools in Fouara Street.		John Beetz. John Soreth. Alanus de la Roche; flourish'd. Laurence Valla died aged 50 Years; and James of Clusa, aged 80 Years. Henry Kalreisen died on the 3d. of October.
1466.	III.	XXVII.	1466.		
1467.	IV.	XXVIII.	1467. The Institution of the Order of Minims, by St. Francis of Paule.		The Death of Anthony of Rosellis. John of Turrecremata died the 28th. of September. James Perez was made Bishop of Chrysopolis, the 1st. of October.
1468.	V.	XXIX.	1468.		
1469.	VI.	XXX.	1469. The Institution of the Order of St. Michael, by Lewis XI.		Roderick Sance of Aréval finish'd his History of Spain.
1470.	VII.	XXXI.	1470. A Censure of the Faculty of Theology at Paris, against a Proposition of John Meamer, about Ecclesiastical Power. A Conclusion of the same Faculty, about the Truth of some Propositions of the Creed.		Henry Harphius, or of Herp. Gabriel Barlette. John Baptista Platina. Alexander of Imola. John of Lutris. Laurence Calcanens. Dominic of Dominicis. Louis Donat. Conrad de Rodemberg. Stephen of Caieta. George Melitoris. Tilman of Ravensberg. John Wessel, or of Wessale. William Forleon. Ambrose Coriolan. Benedict Stendel of Halles. Sifroy Bishop of Cyrene. Godeschalvus of Meschede; flourish'd.

The Chronological TABLE

<i>The Years of the Vulgar Era.</i>	<i>The Popes.</i>	<i>The Emperors and Kings of the West.</i>	<i>Ecclesiastical Affairs.</i>	<i>Councils.</i>	<i>Ecclesiastical Writers.</i>
1471.	Paul II. dies on the 25th. of July. Sixtus IV. is chosen on the 2d. of August. I.	XXXII. Henry VI. King of England, is restor'd by Louis XI. and driven away, and kill'd quickly after by Edward.	1471.		Dennis Rickel died on the 12th. of March, aged 69 Years; Thomas of Kempis on the 24th. of July, aged 70 Years; and John Soreth on the 25th. of the same Month. Henry of Pizo. John Tinctor; flourish'd.
1472.	II.	XXXIII.	1472.		Conrade of Elten. Conrade of Zaberne. John of Dorsten. Angelus the Saxon; flourish'd. John of Gruistrade died February the 12. The Death of Cardinal Bessarion. Giles Chartier died the 23d. of November.
1473.	III.	XXXIV.	1473. A Bull of Sixtus IV. in favour of the Regulars Mendicants.	The Council of Toledo.	Martin the Master takes the Degree of Doctor in the Faculty of Theology at Paris. Robert Gaguin is chosen General of the Order of Trinitarians.
1474.	IV.	XXXV. The Death of Henry IV. King of Castile, Ferdinand of Arragon, who married his Daughter Isabel, succeeded him.	1474. Sixtus IV. puts off the Jubilee for 25 Years.		Jerome Sabonarola enters into the Order of Friars Preachers. The Death of Alanus de la Reshe.
1475.	V.	XXXVI.	1475.		Theodorick of Herxen. Nicholas of Warhenheim. Michael of Milan. John Cousin. Henry Prudent; flourish'd. John of Hagen, or of Indagine, died about this Year.
1476.	VI.	XXXVII.	1476.		John of Cirey is chosen General of the Order of Cistercians. John Beetz died the 23d. of July.
1477.	VII.	XXXVIII.	1477. A Censure of the Faculty of Theology at Paris, about a Proposition concerning the Trinity.	The Council of Orleans.	Robert Fleming wrote a Poem in Commendation of Sixtus IV. John of Cirey disputes stoutly against the Commendations of Monasteries, in the Council of Orleans, and the next Year after in the Council of Tours. The Death of James Zenus.
1478.	VIII.	XXXIX.	1478. A Bull of Sixtus IV. which put an end to the Differences between the Parish-Priests, and Regulars Mendicants.	The Council of Tours.	Dominick de Dominicus died the 17th. of February. The Death of Henry Harphius, and Laurence Calcanens.
1479.	IX.	XL.	1479. A Condemnation of the Errors of Peter of Osma, at Toledo, and at Rome.		John Raulin takes the Degree of Doctor of Divinity at Paris. The Death of John of Latrie.
1480.	X.	XLI. John King of Arragon dies on the 16th. of February: Ferdinand V. his Son, succeeds him, and unites, in his own Person, the Kingdoms of Castile and Arragon.	1480. The Pope approves the Office of the Conception of the Virgin, composed by Bernardin de Buflis.		Augustine Patricius, Canon of Sienna, wrote his History of the Councils of Basil and Florence. John de Deo. Bernardin de Buflis. John Picus of Mirandula. Peter Schottus. John Pimne of Duderstat. John Manburne. Arnold Boslius, or Boschius. George Phranza. Gabriel Biel. John Baptista Salvis, or de Salis; flourish'd. John de Indagine died about this Year.

Of the Fifteenth Century of Christianity.

The Years of the Vulgar Era.	The Popes.	The Emperors and Kings of the West.	Ecclesiastical Affairs.	Councils.	Ecclesiastical Writers.
1481.	XI.	XLII. Alphonfus the King of Portugal dies on the 28th. of August; John II. his Son, succeeds him.	1481.		Matthias Palmier finish'd his Continuation of the Chronicle of Matthew Palmier. Paciscus of Novara. Angelus de Clavasio. John Baptista Trovanala, or Novamala. John Loffe. Charles Fernand. John Fernand. Marsilius Ficinus. Wernerus Rolwink of Laer; flourish'd. John Baptista Platina died aged 60 Years.
1482.	XII.	XLIII.	1482. A Censure of the Faculty of Theology at Paris, against a Proposition about Indulgences.		Peter Natalis finish'd his Catalogue of Saints. Bernard Aquila. Anthony of Baloehe. Bernardin of Tome. Robert Caraccioli. Michael of Milan. Nicholas of Creutznach. Nicasius of Voerde. Benedict Capra. John Andrew; flourish'd. Martin the Master died, aged 50 Years.
1483.	XIII.	XLIV. The Death of Louis XI. King of France, on August 29; Charles VIII. his Son, succeeds him. Edward IV. King of England dies, Richard III. Duke of Gloucester, his Brother, having put his Nephews to Death, usurps the Crown.	1483. A Censure of the Faculty of Theology at Paris, against some Propositions of John de Angeli, about the Hierarchy.		Augustine Patricius is made Bishop of Pienza. John Trithemius is chosen Abbot of Spanheim. The Death of Francis Diede.
1484.	The Death of Sixtus IV. on August 12. Innocent VIII. is chosen on October 29. I.	XLV.	1484.		The Death of George Melitoris; and Henry Prudent.
1485.	II.	XLVI.	1485.	The Council of Sens.	Peter Brutus. William of Aix la Chapelle. Baptista of Ferrara; flourish'd. The Death of Titman of Ravensburg.
1486.	III.	XLVII. Henry of Richmond, the Son of John, Brother to Henry VI. King of England, kill'd Richard Duke of Gloucester, and by Marrying Elizabeth the Daughter of Edward IV. united in his own Person, the Rights of the Houses of York and Lancaster, to the Crown of England, and was the Seventh King of England, of the Name of Henry.	1486. A Censure of the Faculty of Theology at Paris, against some Propositions of John Merchant a Friar Minor, about St. Francis. A Censure of the same Faculty against some Propositions of John Lailier. A Petition of Lailier to the Official of Paris. A new Censure of the Faculty against Lailier. Lailier's Retraction, and his Absolution by the Bishop of Paris. The Condemnation of Lailier by the Pope. A Censure of the same Faculty against some Propositions of Morality.		Conrade of Redemberg died the 25th. of December.
1487.	IV.	XLVIII.	1487.		Alexander of Imola died aged 54 Years.
1488.	V.	XLIX.	1488.		
1489.	VI.	L.	1489. The Approbation of the Order of Nuns, of the Conception of the Virgin Mary.		Donat Poffus. finish'd his Chronicle, of the ArchBishops of Milan. The Death of John Wessel, aged 57 Years. James Piccolomini died the 11th. of December.

The Chronological TABLE, &c.

<i>The Years of the Vulgar Era.</i>	<i>The Popes.</i>	<i>The Emperors and Kings of the West.</i>	<i>Ecclesiastical Affairs.</i>	<i>Councils.</i>	<i>Ecclesiastical Writers.</i>
1490.	VII.	LI.	1490. A Conclusion of the Faculty of Theology at <i>Paris</i> , about Contracts for Usury. Another Conclusion of the same Faculty against a Superstitious Prayer. <i>Innocent VIII.</i> had a mind to impose Tenth upon the Clergy of <i>France</i> ; but the University of <i>Paris</i> oppos'd him, and appeal'd from his Decree.		<i>John Pfeffer.</i> <i>Felinus Sandeus.</i> <i>Stephen Brulefer.</i> <i>Vincent of Bandelle.</i> <i>John Palsonydorus.</i> <i>Oliver Maillard.</i> <i>Michael Francis.</i> <i>Nicholas Simon.</i> <i>James Spinger.</i> <i>Henry Inftitor</i> ; flourish'd.
1491.	VIII.	LII.	1491.		<i>John Picus of Mirandula</i> renounc'd his Sovereign Power, and gave all his Estate to the Poor. <i>John de la Pierce.</i> <i>Jerome Savonarola.</i> <i>Ælius Anthony Lebrixa</i> , or <i>Nebriffensis.</i> <i>John Francis Picus of Mirandula.</i> <i>Dominic Bolan.</i> <i>James of Stralem</i> ; flourish'd. The Death of <i>Peter Schos</i> at the age of 31 Years. The Death of <i>James Perer</i> , and of <i>Nicholas Creutznach.</i>
1492.	The Death of <i>Innocent VIII.</i> on the 25th. of July. <i>Alexander VI.</i> is chosen on the 4th. of August. I.	LIII.	1492.		<i>William of Houpeland</i> , died the 11th of August, and <i>Nicasius of Voerde</i> the 24th. <i>Hubert Leonard.</i> <i>John of Milbach.</i> <i>John of Roseau.</i> <i>John Bertrant</i> ; flourish'd.
1493.	II.	The Death of the Emperor <i>Frederick</i> , on the 19th. of August; <i>Maximilian I.</i> his Son succeeded him. I.	1493. A Censure of the Faculty of Theology at <i>Paris</i> , against Judicial Astrology. Other Censures of the same Faculty against some Erroneous Propositions of <i>Henry de Banqueville</i> , about the Incarnation; and of <i>John Grillot</i> , about the Immaculate Conception of the Virgin. <i>Alexander VI.</i> publish'd a Brief of Absolution for <i>John Picus of Mirandula</i> , as to all Prosecutions that had been against him, upon the account of some Propositions he had advanc'd in his Thefes.		<i>John of Keyserberg.</i> <i>Sebastian Ticion</i> , or <i>Brant.</i> <i>James Wimpheling.</i> <i>Josse Beyffelsius.</i> <i>Giles Nettelet.</i> <i>Theodorick of Ofenberg.</i> <i>Jerome of Padua.</i> <i>Dominick Mancini</i> ; flourish'd.
1494.	III.	II.	1494. The Nuns of the Conception quit the Rule of the <i>Cistercians</i> , and take up the Rule of <i>Sancta Clara.</i>		<i>Trithemius</i> finish'd his Catalogue of Ecclesiastical Writers. <i>Nicholas Barian</i> flourish'd. <i>Bernardin of Tome</i> died the 23th. of September; and <i>John Picus of Mirandula</i> the 17th. of November.
1495.	IV.	III. <i>John II.</i> King of <i>Portugal</i> , died without Issue, on the 25th. of Oct. <i>Emmanuel</i> , his Cousin-German, the Son of <i>Ferdinand</i> , his Uncle, succeeded him.	1495. A Censure of the Faculty of Theology at <i>Paris</i> , against some Propositions about the Essence of God.		<i>Laurence Buzel</i> ; flourish'd. The Death of <i>Gabriel Biel</i> of <i>Angelus de Clavalio</i> , and <i>Robert Caraccioli.</i>
1496.	V.	IV.	1496.		
1497.	VI.	V.	1497. A Censure of the Faculty of Theology at <i>Paris</i> , about the Sense of some Prophecies. The same Faculty publishes its Decree about the Immaculate Conception. A Censure of this Faculty against many Propositions of <i>Morcel</i> , about the Blessed Virgin <i>Mary.</i>		<i>John Raulin</i> a Doctor of <i>Paris</i> , enters into the Order of <i>Cluny.</i>
1498.	VII.	VI. <i>Charles VIII.</i> King of <i>France</i> , dies without Issue on the 6th. of April. <i>Louis XII.</i> Duke of <i>Orleans</i> , the next Heir of the Male Line, succeeded him.	1498. A Conclusion of the Faculty of Theology at <i>Paris</i> , about the Power of the Pope, and the Celebration of a Council. A Censure of the same Faculty against many wicked Propositions of <i>John Vitrier</i> , a Regular <i>Observantine.</i>		<i>Jerome Sabonarolo</i> is burnt at <i>Florence</i> , the 23d. of May, aged 46 Years.
1499.	VIII.	VII.	1499. The Condemnation of <i>Herman Risvich</i> , who was convicted of many Blasphemies.		<i>John Naucler</i> , or <i>Vergéhaus.</i> <i>Arnold Boslius</i> died the 4th. of April. The Death of <i>Marsilius Ficinus.</i>

The Chronological Table of the Sixteenth Century : From the Year 1500. to the Year 1550.

Years of Christ.	Popes.	The Emperors and Kings.	Ecclesiastical Affairs, Councils and Assemblies about Religion.
1500.	Alexander VI. the Ninth Year of his Pontificate, beginning in August. IX.	Maximilian I. the eighth Year of his Reign. Lewis XII. King of France. Ferdinand V. King of Spain. Henry VII. King of England. James IV. King of Scotland. Alexander Sigismund King of Poland. John King of Denmark and Swedeland. Uladislaus King of Bohemia. Bajazet II. Emperor of the Turks. The Birth of Charles V. February 25th.	The Divines of Paris consulted about the Imprecations of the Chapter of Cambray, against their Bishop .
1501.	X.	IX. King of England married his eldest Son Arthur Prince of Wales, to Catherine the Daughter of Ferdinand, King of Aragon.	The Appeal of the Chapter of Notre Dame in Paris concerning the Imposition of Tenth.
1502.	XI.	X.	The Judgment of the Faculty of Divinity of Paris, about the Excommunications for the Non-payment of Tenth.
1503.	Alexander VI. died August 17. in the beginning of the XII. Year of his Pontificate. Pius III. succeeded him in September, and died 26. days after, and Julius II. was chosen. I.	XI. Arthur Prince of Wales dying, Catherine was married to his Brother Henry, with Dispensation from the Pope.	An Assembly of of the French Church at Tours, consulted by the King about the Pope. The Grievances of the German Nation against the Court of Rome, drawn up by the Emperor's Order. The Emperor's Edict about it.
1504.	II.	XII. The Death of Frederick King of Naples, and of Isabella the Wife of Ferdinand.	The last Confession of the Bohemians presented to King Ladislaus. The Edict of King Ladislaus against them.
1505.	III.	XIII. Philip Arch-duke of Austria Heir of Castile, gets Possession of it.	
1506.	IV.	XIV. The Arch-duke died September 28. his Son Charles is his Heir, and Ferdinand Regent of his Dominions.	
1507.	V.	XV.	
1508.	VI.	XVI.	
1509.	VII.	XVII. Henry VII. King of England died, April 27. Henry VIII. his Son succeeds him, and publicly marries Catherine, June 25.	Calvin is born.
1510.	VIII	XVIII.	
1511.	IX.	XIX.	The Emperor and King of France propose it to the Cardinals to call a General Council at Pisa, to meet September 1. The Pope by his Bull of July 17. calls a Council at Rome, to meet April 19. following. The Council of Pisa opened November 1.
1512.	X.	XX.	The Council of Pisa remov'd to Milan, and then to Lyons. The Council of the Lateran begun in May.

The Chronological TABLE

<i>Years of Christ.</i>	<i>Popes.</i>	<i>The Emperors and Kings.</i>	<i>Ecclesiastical Affairs, Councils and Assemblies about Religion.</i>
1513.	The Death of <i>Julius II.</i> February 23. and <i>Leo X.</i> chosen. I.	XXI. <i>James V.</i> succeeded his Father in Scotland. <i>Selim</i> succeeded <i>Bajazes</i> in the Empire of the <i>Turks</i> .	The Council of the <i>Lateran</i> prorogued, and begins again December 17.
1514.	II.	XXII. <i>Christiern II.</i> King of Denmark.	The Council of the <i>Lateran</i> continued. The Condemnation of <i>Reuchlin</i> by the Faculty of Divinity of <i>Paris</i> .
1515.	III.	XXIII. The Death of <i>Lewis XII.</i> King of France, January 1st. and <i>Francis I.</i> succeeded him.	The Tenth Session of the Council of the <i>Lateran</i> , held May 4. The Concordate between <i>Leo X.</i> and <i>Francis I.</i> made at <i>Bononia</i> in December.
1516.	IV.	XXIV. The Death of <i>Ferdinand February 22.</i> <i>Charles V.</i> Son of <i>Philip</i> Arch-duke of <i>Austria</i> , and Grandson of <i>Ferdinand V.</i> by his Daughter, takes Possession of the Kingdoms of <i>Spain</i> .	The Confirmation of the Concordate in the 11th. Session of the Council of the <i>Lateran</i> . The Censure of the Faculty of <i>Paris</i> against <i>Coislin</i> , and about the Rights of Curates.
1517.	V.	XXV. <i>Lewis</i> succeeds his Father in the Rights of the Kingdoms of <i>Hungary</i> and <i>Bohemia</i> .	The rising of the Council of the <i>Lateran</i> , March 16. <i>Leo X.</i> publishes Indulgences. <i>Martin Luther</i> maintains Positions against Indulgences, and is opposed by several Persons.
1518.	VI.	XXVI.	<i>Luther's</i> Thesis about Penance. He is accused to the Pope, writes to him, is summoned to <i>Rome</i> , and appears before his Legate at <i>Augsburg</i> in October. He fixes up an Act of Appeal and withdraws. He is defended by the Elector of <i>Saxony</i> . <i>Leo Xth's</i> Breve about Indulgences. <i>Luther</i> appeals from that Judgment to a Council. The Judgment of the Faculty of <i>Paris</i> about the Croisade. The Publication of the Concordate in <i>France</i> by the King's Order after many Oppositions to it.
1519.	VII.	The Death of <i>Maximilian</i> the Emperor, January 22. <i>Charles V.</i> chosen in his Place, June 28. I.	The Negotiation of <i>Miltinius</i> the Pope's Envoy with <i>Luther</i> . <i>Philip Melancthon</i> and <i>Carlostadius</i> join themselves with <i>Luther</i> . The Conference at <i>Leipsick</i> between <i>Eckius</i> , <i>Luther</i> and <i>Carlostadius</i> . The Censures of the Faculties of Theology of <i>Louvain</i> and <i>Cologne</i> upon <i>Luther</i> . <i>Zuinglius</i> begins to preach his Errors in <i>Switzerland</i> .
1520.	VIII.	II. <i>Christiern II.</i> King of Denmark executes the Nobles of <i>Sweden</i> . <i>Soliman</i> succeeds <i>Selimus</i> his Father in the <i>Ottoman</i> Empire.	The Bishop of <i>Meissen's</i> Censure upon <i>Luther's</i> Treatises of Communion in both kinds. <i>Luther's</i> Letter to the Emperor, the Proceedings at <i>Rome</i> against him; his Letter to the Pope. <i>Leo Xth's</i> Bull against <i>Luther's</i> 40 Articles, June 15. <i>Luther</i> burns it and the Decretals at <i>Wittemberg</i> . Two Censures of the Faculty of Divinity of <i>Paris</i> , upon Confession and Communion at <i>Easter</i> , and upon the three <i>Marys</i> against <i>Clichtovaeus</i> .
1521.	IX. The Death of <i>Leo X.</i> December 2.	III. <i>Gustavus Erikson</i> vanquishes the Archbishop of <i>Upsal</i> , and is declared King of <i>Sweden</i> .	The Diet of <i>Worms</i> . <i>Luther</i> appears there. He left <i>Worms</i> May 3. Is taken and conceal'd. <i>Carlostadius</i> makes several alterations in Religion at <i>Wittemberg</i> . The Emperor's Edict against <i>Luther</i> . <i>Lutheranism</i> introduced into <i>Sweden</i> . The Censures of the Faculty of Divinity of <i>Paris</i> , upon some Propositions taken out of <i>Luther's</i> Books.
1522.	<i>Adrian VI.</i> chosen Pope January 9. I.	IV.	<i>Luther's</i> Return to <i>Wittemberg</i> . The Diet of <i>Nuremberg</i> ; the Pope's Breve to that Diet. The Proposals of <i>Cheregatus</i> the Pope's Nuncio. The Diet's Answer. The Grievances of the German Nation. A Form of celebrating the Sacrament composed by <i>Luther</i> . The taking away of 9 Nuns.
1523.	II. The Death of Pope <i>Adrian VI.</i> October 24. <i>Clement VII.</i> chosen, November 19. I.	V. <i>Christiern II.</i> King of Denmark deposed, and <i>Frederick</i> the Brother of <i>John</i> set up in his stead.	Conferences at <i>Zurich</i> follow'd by an Edict of the Senate, to abolish part of the Worship and Ceremonies of the Church. Censures upon the Books of <i>Berquin</i> and others. The Union of the <i>Vaudois</i> and <i>Lutherans</i> . The Original of the Sect of <i>Anabaptists</i> . The Birth of Heresy in <i>France</i> at <i>Meaux</i> .

of the Sixteenth Century of Christianity.

<i>Years of Christ.</i>	<i>Popes.</i>	<i>The Emperors and Kings.</i>	<i>Ecclesiastical Affairs, Councils and Assemblies about Religion.</i>
1524.	II.	VI.	<p>The Diet of <i>Nuremberg</i>, to which <i>Campegius</i> is sent by the Pope. A General Council required.</p> <p>The Assembly of <i>Ratisbone</i> held <i>July 7.</i> by the Legate.</p> <p>The Assembly at <i>Spires</i>.</p> <p><i>Luther</i> and <i>Carlostadius</i> part.</p> <p>The <i>Anabaptists</i> Wars.</p> <p>The Censure of the Faculty of Divinity of <i>Paris</i> against <i>Conborne</i>.</p> <p><i>Lutheranism</i> introduced into <i>Sweden</i>, and <i>Denmark</i>.</p>
1525.	III.	VII. <i>Francis I.</i> taken at the Battle of <i>Pavia</i> , <i>February 24.</i>	<p><i>Luther's</i> Marriage.</p> <p>The Mass abolished in the Canton of <i>Zurich</i>.</p> <p>The Censures of the Faculty of Divinity of <i>Paris</i> upon <i>Mesgret</i>, <i>Caroli</i>, <i>Povent</i>, <i>Berquin</i>, and others.</p>
1526.	IV.	VIII. The Quarrels between the Pope and Emperor. <i>Rome</i> taken <i>September 20.</i> by the <i>Colonna's</i> . <i>Henry VIII.</i> King of <i>England</i> seeks to be divorced from <i>Catherine</i> .	<p>A Diet held at <i>Spires</i> in <i>June</i>.</p> <p>The Project for a League.</p> <p>A Conference held at <i>Baden</i> in <i>May</i> against <i>Zuinglius</i>.</p> <p>The Censures of the Faculty of Divinity of <i>Paris</i> against <i>Erasmus</i> and <i>Bernardi</i>.</p>
1527.	V.	IX. <i>Rome</i> taken a second time by the Troops of <i>Charles of Bourbon</i> , <i>May 6.</i> and the Pope taken Prisoner. <i>Ferdinand</i> of <i>Austria</i> drives out <i>John Vairvod</i> of the Kingdoms of <i>Hungary</i> and <i>Bohemia</i> , and puts himself in Possession of them.	<p>Differences between the <i>Lutherans</i> and <i>Zuinglians</i>.</p> <p>The Conference at <i>Berne</i> in <i>December</i>.</p> <p>The Endeavours of the King of <i>England</i> to have his Marriage declared void.</p> <p>The Provincial Council of <i>Bourges</i>.</p> <p>The Provincial Council of <i>Sens</i> held at <i>Paris</i>.</p>
1528.	VI.	X.	<i>Campegius</i> sent Legate into <i>England</i> about the Divorce of <i>Henry VIII.</i>
1529.	VII.	XI.	<p>The Diet of <i>Spires</i> held in <i>March</i>.</p> <p>The Protestations of several Princes, and some Cities, against the Resolutions of that Diet from whence <i>Luther's</i> Followers were called <i>Protestants</i>.</p> <p><i>Lutheranism</i> settled in <i>Sweden</i>.</p> <p>The Conference of <i>Marpurg</i> between the <i>Lutherans</i> and <i>Zuinglians</i>.</p> <p>The Business of the Divorce pleaded before the Legates, and remov'd to <i>Rome</i>.</p> <p>The Punishment of <i>Lewis de Berquin</i>.</p> <p>A Censure upon the Breviary of <i>Soissons</i>.</p>
1530.	VIII.	XII. The Coronation of the Emperor at <i>Bononia</i> , <i>February 24.</i>	<p>The Diet of <i>Augsburg</i>. Confessions of Faith given in there by the <i>Lutherans</i> and <i>Sacramentarians</i>.</p> <p>Conferences between the <i>Catholicks</i> and <i>Protestants</i>, and the <i>Lutherans</i> and <i>Zuinglians</i>; the Resolution of the Diet, <i>November 16.</i></p> <p>The League of the Protestants at <i>Smalkald</i>.</p>
1531.	IX.	XIII. <i>Ferdinand</i> the Emperor's Brother chosen King of the <i>Romans</i> , <i>January 5.</i> The Wars of the <i>Switzers</i> , in which <i>Zuinglius</i> was slain.	<p>A Council desired.</p> <p>The Circular Letter of the Pope who granted it.</p> <p>Assemblies of the Protestants at <i>Smalkald</i> and <i>Francfort</i>; an Accommodation between them and the Emperor.</p> <p>The Censures of the Faculty of Divinity of <i>Paris</i> upon several Books.</p> <p>Their Judgment upon the Propositions sent them by the Bishops of <i>Condom</i> and <i>Beauvais</i>.</p>
1532.	X.	XIV.	<p>A Peace concluded at <i>Nuremberg</i>, between the Emperor and <i>German</i> Princes, <i>July 13.</i></p> <p>An Interview between the Emperor and Pope at <i>Bononia</i> about the end of the Year.</p> <p><i>Calvin</i> discovered to be an Innovator at <i>Paris</i>, withdraws to <i>Xantoign</i>.</p> <p>The Censure of the Faculty of Theology of <i>Paris</i> upon <i>Stephen le Court</i>.</p>

The Chronological TABLE

<i>Years of Christ.</i>	<i>Popes.</i>	<i>Emperors and Kings.</i>	<i>Ecclesiastical Affairs, Councils and Assemblies about Religion.</i>
1533.	XI.	XV.	<p>A Council propounded to the Protestants and King of France, by the Pope.</p> <p>The <i>Anabaptists</i> possess themselves of <i>Munster</i>.</p> <p>The Ministers of <i>Augsburg</i> write about the Lord's Supper.</p> <p>The Confession of Faith of the <i>Switzers</i> and <i>Bohemians</i>.</p> <p>The Act of the Parliament in <i>England</i>, about the Independence of their Kingdom upon the Pope.</p> <p>The Sentence of Divorce of the King <i>England</i>, from <i>Catherine</i>, given by <i>Cranmer</i>.</p> <p>An Act of Parliament to declare the King Supreme Head of the Church of <i>England</i>.</p>
1534.	XII. <i>Clement VII. died September 25.</i> <i>Paul III. chosen October 1.</i> I.	XVI.	<p>The Pope's definitive Sentence for the Lawfulness of the Marriage of the King of <i>England</i> with <i>Catherine</i>, given <i>March 23</i>.</p> <p><i>Luther's</i> Confession against the <i>Sacramentarians</i>.</p> <p>A Synod of the <i>German</i> Ministers, held at <i>Constance</i> in <i>December</i>. <i>Calvin</i> retires to <i>Basil</i>.</p>
1535.	II.	XVII. <i>Christiern III. Son of Frederick</i> succeeds him in the Kingdom of <i>Denmark</i> .	<p><i>Paul III.</i> offer'd to hold a Council at <i>Mantua</i>; the Protestants refuse it.</p> <p>The Union of the Brethren in <i>Bohemia</i> and <i>Moravia</i> with the <i>Lutherans</i>.</p> <p><i>Cromwell</i> made the King of <i>England's</i> Vicar-General.</p> <p>The City of <i>Munster</i> taken, and the <i>Anabaptists</i> dispersed.</p> <p>A solemn Procession at <i>Paris</i> to satisfy for the Injuries done to the Holy Sacrament.</p>
1536.	III.	XVIII. The Death of <i>Catherine</i> Queen of <i>England</i> , <i>January 8</i> .	<p>A Bull for calling a General Council at <i>Mantua</i>, <i>June 2</i>.</p> <p>The Provincial Council of <i>Cologne</i>.</p> <p>The Condemnation of <i>Fisher</i> and <i>More</i>.</p> <p>Abbies suppressed in <i>England</i>.</p> <p>A Statue made by the Parliament of <i>England</i> against the Pope. Articles of Religion drawn up there.</p> <p>A Synod of the Ministry of the Cantons of <i>Switzerland</i> at <i>Basil</i>.</p> <p>A Conference with <i>Bucer</i> and <i>Capito</i> at <i>Wittenberg</i>.</p> <p>A Draught of Union propounded to and rejected by <i>Luther</i>.</p> <p><i>Calvin</i> returns to <i>Geneva</i>.</p>
1537.	IV.	XIX.	The Council prorogued by the Pope's Bull, <i>May 20</i> .
1538.	V.	XX.	<p>The Judgment of the Bishops about Reformation of the Church.</p> <p>The Council prorogued.</p> <p>The Pope's Bull against the King of <i>England</i>.</p> <p>The Differences between <i>Bucer</i> and the Ministers of <i>Zurich</i> about <i>Luther's</i> Opinions.</p> <p>The Union of the <i>Zuinglians</i> and <i>Vaudois</i>.</p>
1539.	VI.	XXI.	<p>A Peace concluded with the Protestants at <i>Frankfort</i>.</p> <p><i>Misnia</i> and <i>Thuringia</i> change their Religion after the Death of Prince <i>George</i>.</p> <p>The Diet of <i>Hagenau</i> and <i>Spires</i>.</p>
1540.	VII.	XXII.	A Conference at <i>Worms</i> about Religion.
1541.	VIII.	XXIII.	<p>A Diet at <i>Ratisbone</i>; a Conference between the Catholick and Protestant Divines; the Books of Agreement; the Articles agreed on and left undecided; the Project rejected by the Legate, who propounds a Reformation of the Clergy.</p> <p>An Interview between the Pope and Emperor.</p>
1542.	IX.	XXIV. <i>Mary</i> Queen of <i>Scots</i> , Daughter of <i>James V</i> .	<p>The Diet of <i>Spires</i>.</p> <p>The calling of the Council of <i>Trent</i>, <i>November 1</i>; by a Bull of <i>May 22</i>.</p> <p>The Articles of the Faculty of Divinity at <i>Paris</i> about Doctrine.</p>
1543.	X.	XXV.	<p>The Council prorogued by the Bull of <i>July 6</i>.</p> <p>The Diet of <i>Nuremberg</i>.</p> <p><i>Hermanus</i>, Archbishop of <i>Cologne</i> declares himself a Protestant.</p>

of the Sixteenth Century of Christianity.

Years of Christ.	Popes.	The Emperors and Kings.	Ecclesiastical Affairs, Councils and Assemblies about Religion.
1544.	XI.	XXVI. A Peace concluded between the King of France, and the Emperor at Crepy, September 14.	The Diet of Spires. A New Council summoned to Trent, to meet March 25. 1545. Publication, November 19. The Determination of the Faculty of Divinity of Louvain about Doctrine.
1545.	XII.	XXVII.	Legates sent to Trent, the Council prorogued. The Diet of Worms, May 24. The Archbishop of Cologne summoned by the Emperor and Pope. The Council of Trent begun, December 13. and the next Session appointed January 17. following.
1546.	XIII.	XXVIII.	The Conference at Ratisbone. The Death of Luther, February 18. The Archbishop of Cologne excommunicated by the Pope.
1547.	XIV.	XXIX. The Death of Henry VIII. King of England, January 27. Edward VI. succeeded him. Francis I. died March 1st. Henry II. succeeded him.	
1548.	XV.	XXX. Sigismund II. King of Poland, when he had reigned a long time with his Father, ruled alone.	The Synod of Augsburg. The Synod of Triers.
1549.	XVI.	XXXI.	The Provincial Council of Cologne. The Council of Mentz. The Council of Triers.

From the Year 1550. to the Year 1600.

1550.	Paul III. dying November 10. 1549. the See was vacant till February 8. when Cardinal del Monte was chosen, who took the Name of Julius III. I.	Charles V. Emperor and King of Spain. XXXII Henry II. King of France. Edward VI. King of England. Mary Queen of Scots, Widow of James V. Sigismund II. King of Poland. Christian II. King of Denmark. Gustavus King of Sweden. Solyman Emperor of the Turks.	Proposition for reviving the Council. Nuncio's sent upon that Errand. Bull of Convocation of the Council, December 27. published in the Diet. Edict of Emperor Charles V. against the Lutherans. Beginning of the Reformation in the Low-Countries. Legate and Nuncio's sent to Trent. Catalogue of Prohibited Books drawn up by the Faculty of Divinity of Paris. Confirmation of the Society of Jesus, which was established in 1540. Letters-Patents granted to them to settle at Paris, not verified. Diet of Augsburg.
1551.	II.	XXXIII. War declared by the Emperor upon the Duke of Parma. War between the Emperor and the King of France.	Second Opening of the Council of Trent, May 1st. Saxon Confession drawn up by Melancthon. Ordinances of the King of France, prohibiting the Carrying any thing to Rome, and against the Hereticks. Change of Religion in England. Council held at Narbonne in December.
1552.	III.	XXXIV. Peace of Passau.	Council suspended, April 28. Censure of the Faculty of Divinity of Paris, of Du Moulin's Book of The Lesser Dates. Censures of Mauroy the Franciscan, Masanquil, Gibout, and others.
1553.	IV.	XXXV. Edward VI. King of England, died July 6. Mary succeeded him.	Queen Mary re-establishes the Catholick Religion in England. Servetus burnt at Geneva, October 27. Censure of the Faculty of Divinity of Paris against Espenceus's Exposition of the Lord's Prayer.
1554.	V.	XXXVI.	Censure of the Faculty of Divinity of Paris of Sabellat. Conclusion of the same Faculty against the Jesuits.
1555.	Julius III. dies, March 23. Marcellus II. dies 12 Days after his Advancement. Paul IV. chosen, May 23. I.	XXXVII.	Diet of Augsburg. National Council of Germany proposed. Articles of Accommodation between the Catholics and the Protestants. Socinianism begins to be establish'd in Poland and Transylvania. Opinions of the Faculty of Divinity of Paris, concerning the Practices of the Church of Lyons.

The Chronological TABLE

<i>Years of Christ.</i>	<i>Popes.</i>	<i>The Emperors and Kings.</i>	<i>Ecclesiastical Affairs, Councils and Assemblies about Religion.</i>
1556.	II.	XXXVIII. Charles V. renounces the States of Spain upon February 17. in favour of Philip, and gives the Administration of the Empire to Ferdinand.	
1557.	III.	XXXIX. The Battle of St. Quintin, in which the French were defeated.	Censure of the Faculty of Divinity of Paris, of Cheseville an Augustinian of Bourdeaux.
1558.	IV.	Ferdinand own'd as Emperor. Charles V. dies September 21. I. Mary Queen of England dies November 17. Elizabeth succeeds her. Philip II. leaves the Low-Countries, and goes into Spain.	Diet of Augsburg. Erection of new Archbishopricks and Bishopricks in Flanders. Troubles in Flanders. Submission of Espenceus to the Faculty of Divinity of Paris. Censures of Bigot and Maunoury by that Faculty.
1559.	V. Paul IV. dies August 18. Pius IV. chosen December 25.	II. Peace between France and Spain, concluded at Chateau Cambresis. Henry II. King of France dies, July 10. Francis II. succeeds him. Frederick crowned King of Denmark.	Laws in favour of Roman Catholics repealed by Queen Elizabeth. Exercise of the Protestant Religion permitted in Scotland. Anne de Bourg executed, being condemned for the sake of Religion, December 18. Synod held in Lithuania against the Socinians. Censures of The Instructions, of a Book of Heres, of Schespee, and of Propositions about Liberty of Religion, pass'd by the Sorbonne.
1560.	I.	III. Mary Queen of Scots is married to the King of France. Francis II. King of France dies, December 5. Charles IX. succeeds him.	Proposals for reviving the Council. Censures of the Propositions of Batus, and of the Bishop of Valencia, by the Faculty of Divinity of Paris. Protestant Diet at Naumbourg. Conspiracy of Amboise. Meeting at Fontainebleau for Matters of Religion. Edict of Toleration by Francis II. upon April 24. League of the Gheses in Flanders.
1561.	II.	IV. Eric XIV. King of Sweden. Mary Queen of Scots, Widow of Francis II. goes into Scotland, where she marries Henry Darnley.	Edict of July, in favour of the Hugonots. Jesuits approved by the Assembly of the Clergy of France. Assembly and Colloquy of Poissy. Condemnation of Tanquerrel. Demand by the French, of the Marriage of the Clergy, and of the Cup. Conference at St. Germain about Images. War against the Vaudois. Synod at Pinkzon against the Socinians.
1562.	III.	V. Maximilian crowned King of Bohemia, September 20.	Third Opening of the Council of Trent, January 18. Edict of January, favourable to the Protestants of France. Censure of Vigor. First War of Hugonots in France. Calvinism introduced in Poland. Synod [or Convocation] at London. Synod at Petricow against the Socinians.
1563.	IV.	VI.	Peace concluded in France with the Hugonots, March 18. Protestation of French Ambassadors in the Council, September 22. who retire to Venice in the beginning of October. October 20. Sentence against Cardinal de Châtillon, and other French Bishops. Conclusion of the Council of Trent, December 4. Synod at Cracow against Socinians. Assembly of Socinian Ministers in Polachia.
1564.	V.	Ferdinand the Emperor dies, July 25. Maximilian II. succeeds him. I.	Pope's Approbation of the Council, January 26. Question of the Precedence of French Ambassadors above Spanish, judged by the Pope, August 8. Council receiv'd in several Places. Conference at Maulbrun in Germany, between Palatine Protestants and rigid Lutherans, April 10. Council of Rheims in December.
1565.	Pius IV. dies December 9. Pius V. succeeds him.	II.	Assembly of Socinians at Wingrow. Synod II. of Petricow against Socinians. Council at Cambray in August. Council I. of Milan, under St. Charles. Council of Toledo.
1566.	I.	III. Solyman II. takes Possession of the Ottoman Empire.	Confession of Swiss Churches. Diet of Augsburg. Edict at Lublin against Socinians.

of the Sixteenth Century of Christianity.

<i>Years of Christ.</i>	<i>Popes.</i>	<i>The Emperors and Kings.</i>	<i>Ecclesiastical Affairs, Councils and Assemblies about Religion.</i>
1567.	II.	IV. <i>Daruley</i> Husband of the Queen of Scots, killed. She marries <i>Bothwell</i> . Scots rise.	Second War of <i>Hugonots</i> in France. Silence imposed upon German Protestants of the contrary side. Conference between <i>Socinians</i> and <i>Arians</i> . Assembly of the Clergy of France at <i>Paris</i> .
1568.	III.	V. <i>John</i> succeeds <i>Eric</i> in the Kingdom of Sweden. Queen of Scots retires into England where she is seized. <i>James VI.</i> declared King of Scotland at Two Years of Age.	Peace with <i>Hugonots</i> . War renew'd. Toleration of the Protestant Religion allow'd in the <i>Netherlands</i> . Conference at <i>Altembourg</i> with <i>Lutherans</i> .
1569.	IV.	VI.	Council II. of <i>Milan</i> .
1570.	V.	VII.	Synod of <i>Sandomir</i> , in which <i>Lutherans</i> and <i>Calvinists</i> come to an Agreement. Council of <i>Mechlin</i> . Establishment of the Congregation of the Brethren of the Charity.
1571.	VI.	VIII.	Conference between <i>Lutherans</i> at <i>Dresden</i> . Confession of Faith drawn up at <i>Tergau</i> . Articles of Agreement between <i>Lutherans</i> . Queen of England's Proclamation against Catholics. Suppression of the Order of the <i>Humiliati</i> . Massacre of <i>Sr. Bartholomew</i> in France.
1572.	<i>Gregory XIII.</i> chosen Pope March 13. I.	IX. <i>Sigismund</i> King of Poland dies July 7. Beginning of the Republic of Holland.	
1573.	II.	X. <i>Henry</i> , Brother of King <i>Charles IX.</i> chosen King of Poland.	Council III. of <i>Milan</i> .
1574.	III.	XI. <i>Charles IX.</i> King of France dies, May 30. <i>Henry III.</i> succeeds him. <i>Stephen Bator</i> chosen King of Poland.	Patriarch <i>Jeremias's</i> Answer to the <i>Lutherans</i> Letter.
1575.	IV.	XII. <i>Amurath III.</i> succeeds <i>Solyman</i> in the Ottoman Empire.	
1576.	V.	<i>Rodolph II.</i> succeeds <i>Maximilian</i> , October 27. I.	Second Conference at <i>Tergau</i> among the <i>Lutherans</i> . Peace concluded in France with the <i>Hugonots</i> , and confirmed by an Edict, May 9. States of <i>Blois</i> , in which that Edict is revoked. War with <i>Hugonots</i> begun again. Council IV. of <i>Milan</i> .
1577.	VI.	II.	Treaty of Peace with <i>Hugonots</i> . Assembly of <i>Lutherans</i> at <i>Francfort</i> .
1578.	VII.	III. Defeat and Death of <i>Don Sebastian</i> King of Portugal. Cardinal <i>Henry</i> succeeds him.	Form of Concordate reformed and published. Institution of <i>Knights of the Holy Ghost</i> .
1579.	VIII.	IV.	<i>Faustus Socinus</i> settles in Poland, and there founds a Sect. Council V. of <i>Milan</i> . Assembly of the Clergy of France.
1580.	IX.	V. King <i>Philip</i> seizes upon the Kingdom of Portugal.	
1581.	X.	VI. Union of the Low-Country Provinces.	Council of <i>Rothen</i> .
1582.	XI.	VII.	Reformation of the Calendar. Proclamation of the Queen of England against Catholics. Council VI. of <i>Milan</i> . Assembly of the Clergy of France.

The Chronological TABLE

<i>Years of Christ.</i>	<i>Popes.</i>	<i>Emperors and Kings.</i>	<i>Ecclesiastical Affairs, Councils and Assemblies about Religion.</i>
1583.	XII.	VIII.	Gebhard Trufches, Archbishop of Cologne, deposed. Councils of Rheims, Bourdeaux, and Tours.
1584.	XIII.	IX.	Council of Bourges. Assembly of the Clergy of France. Capuchins and Recollects settled in France. Approbation of the Theatine Order.
1585.	Gregory XIII. dies April 10. Sixtus V. chosen Pope April 24. I.	X.	War of Leaguers in France. Council of Aix. Council of Mexico. Assembly of the Clergy of France.
1586.	II.	XI.	Conference between Protestants at Montbeliard. Assembly of the Clergy of France continued.
1587.	III.	XII. Sigismund III. [afterwards] King of Sweden, and chosen King of Poland, December 17. Mary Queen of Scots executed in England, after 20 Years Imprisonment.	Reformation of the Feuillantines.
1588.	IV.	XIII. Frederick King of Denmark dies. Christiern IV. succeeds him. Death of the Duke of Guise.	Assembly of the Clergy of France. Reformation of Hermits of St. Augustine.
1589.	V.	XIV. Henry III. killed by James Clement, a Jacobine, August 3. Henry IV. succeeds him.	
1590.	Sixtus V. dies August 27. Urban VII. chosen September 14. dies eleven Days after. Gregory XIV. chosen December 3.	XV.	Council of Tholouse.
1591.	Gregory XIV. dies in October. Innocent IX. chosen October 29. dies within Two Months.	XVI.	Queen of England's Proclamation against the Catholics.
1592.	Clement. VIII. chosen Pope, February 26.	XVII.	
1593.	I.	XVIII. Sigismund succeeds John in the Kingdom of Sweden.	Henry IV. is converted. Reformation of Discalceate Carmelites.
1594.	II.	XIX.	Council of Arignon. Jesuits driven out of France.
1595.	III.	XX. Mahomet III. succeeds Amurath in the Ottoman Empire.	Reconciliation of Henry IV. with the Holy See. Condemnation of Propositions maintained by Jacob an Augustinian. Reformation of Penitents or Picpusses.
1596.	IV.	XXI.	Council of Aquileia.
1597.	V.	XXII.	
1598.	VI.	XXIII. Peace of Vernius between France and Spain. Sigismund Battori yields Transylvania to Maximilian, and repents.	Assembly of the Clergy of France.
1599.	VII.	XXIV. Transylvania taken from Stephen Battori by the Emperor.	Edict of Nantz for Liberty of Religion in France.

of the Sixteenth Century of Christianity, &c.

Years of Christ.

The Chronology of the Council of TRENT.

Under P A U L III.

1542. Bull of Indiction of the Council, May 22.

1545. Council opened December 3. Session I. the same Day.

1546. Session II. January 7.
Session III. February 4.
Session IV. May 8.
Session V. June 17.
Next Session appointed to July 29. and then prorogued.

1547. Session VI. January 13.
Session VII. March 3.
Proposition of removing the Council.
Session VIII. March 7. which order'd the Council to be remov'd to Bologna.
Departure of some of the Prelates. The Imperialists stay at Trent.
Session IX. held at Bologna April 11. Proroguing of the Session.
Session X. June 2. at Bologna. Proroguing the Session to September 15.
September 14. Continuation of the Council prorogued as long as the Council should please.
Instances of the Emperor to resettle the Council at Trent.
Deliberations of the Assembly at Bologna against returning to Trent.

1548. Protestations of Emperors Ambassadors against the Assembly of Bologna in January.
Answer of Prelates in the Assembly at Bologna.
Decree of the Pope, commanding the Prelates of the Assemblies of Bologna and Trent to send their Deputies to Rome.
Letters of both.

1549. Interim published in Germany: Its Execution appointed by the Emperor's Edict to May 15.
Prelates of both Assemblies called to Rome by the Pope.
Assembly at Bologna sent home by the Legate.

Under J U L I U S III.

Propositions for reviving the Council.
Nuncio's sent for that Purpose.

1550. Bull of Convocation of the Council of November 24.

1551. Second Opening of the Council at Trent, May 1. Session XI. the same Day.
National Council resolv'd upon, and deferr'd in France.
Session XII. September 1. Amoyor's Protestation in the King of France's Name against the Assembly.
Session XIII. October 11. First Safe-conduct granted to Protestants.
Session XIV. November 25.

1552. Arrival of Saxon and Duke of Wirtemberg's Ambassadors at the Council, January 7.
Session XV. January 25. Safe-conduct granted to Protestants.
Session XVI. April 28. in which the Council was suspended.

Under P I U S IV.

1560. Bull of Indiction of the Council at Trent.

1561. Legates sent to Trent.
Procession at Rome for opening the Council, November 23.

1562. Third Opening of the Council, January 18. Session XVII.
New Safe-conduct granted to Protestants.
Session XVIII. February 26. Safe-conduct granted to Protestants.
Session XIX. May 14.
Arrival of French Ambassadors at Trent, May 18.
Session XX. June 4.
Session XXI. July 16.
Session XXII. September 17.

1563. Session XXIII. July 15.
September 22. French Ambassador's Protestation against the Council, who retired soon after.
Session XXIV. November 11.
Session XXV. begun December 3. and concluded December 4.
Conclusion of the Council the same Day.

1564. Approbation of the Council by the Pope, January 26.
Council receiv'd in Spain.
Refusal to receive it in France.

A Chronological TABLE of the Ecclesiastical Writers of the Third VOLUME, and of their Genuine WORKS.

Of the Fifteenth CENTURY.

PETER DE LUNA, or BENEDICT XIII.

Pope at *Avignon*; was chosen Pope in 1394, depos'd in 1409, in the Council of *Pisa*, Excommunicated in the Council of *Constance* in 1417, died in 1424.

His Genuine Works which we now have, Are many Letters in Defence of his Right to the Papal Dignity, in *Theologic of Niem* and in the Councils.

An Answer to the Emperor *Sigismund*, in *Beovius* in the Year 1415.

The Bull wherein he excommunicates those who did own him, in the Councils, Tome 12.

Five Letters in the Councils, Tome 2.

Some other Bulls and Letters in the *Bullarium*, and the *Annalists*.

A Book of Consolation in Adversities, which is attributed to him, printed in *Spanish*.

A Treatise of the Power of the Pope, and the Council, which is said to be in Manuscript in the *Vatican Library*.

ANGELUS CORARIUS, or GREGORY XII. Pope at *Rome*, was chosen Pope in 1406, depos'd in 1409, in the Council of *Pisa*, resign'd in 1415 in the Council of *Constance*, died in 1417.

His Genuine Works, &c.

Letters in his own Defence, in the Councils, Tome 11, and in *Theologic of Niem*.

Other Letters *ibid.* Tome 12, in the *Annalists* and *Bullary*.

PETER of AILLY.

Cardinal-Bishop of *Cambray*; was born at *Compiègne*, in 1350, took the Degree of Doctor in the University of *Paris* in 1380, was made Bishop of *Cambray* in 1396, and Cardinal in 1411, died in 1425.

His Genuine Works in Print and Manuscript. See the Catalogue of them, *Pag.* 45, 46.

JOHN CHARLIER, call'd GERSON.

Chancellor of the University of *Paris*; was born the 14th of *December* in 1363, made Doctor at *Paris* in 1392, and some time after Chancellor of the Church and University of *Paris*, died in 1439.

His Genuine Works which now remain.

A Treatise of the Ecclesiastical Power, and the Origine of Right and Laws.

A Discourse spoken in the Council of *Constance*, about the Authority of the Pope and the Council.

A Treatise intitled, *de Auferibilitate Papæ*. Of the manner how we ought to behave our selves during the Schism.

A Treatise of the Unity of the Church. —of the Differences of Ecclesiastical States. Maxims for all Estates.

The Signs of the approaching Ruine of the World.

Of Ecclesiastical Defects.

Three Discourses upon the means of putting an end to the Schism of the Popes.

Two Sermons upon the Circumcision of our Lord, and the Peace of the Church.

A Discourse about the Schism to the Ambassadors of *England*.

A Trialogue about the Schism.

Two Letters about the Schism.

Sermons preach'd at *Constance*, while the Council was held there.

A Declaration of the Truths which we must believe.

A Protestation, or Confession, in Matters of Faith.

Characters of Obstinacy in Cases of Heresie.

A Treatise upon the Question, Whether it be lawful to appeal from the Decision of the Pope, in Matters of Faith.

Some Pieces about the Deposition of *Peter de Luna*.

A Treatise shewing, whether the unjust Sentences of Pastors ought to be observ'd and fear'd.

A Treatise of the Incarnation.

A Treatise to a *Carthusian* against *John Rusbroek*.

A Treatise of the Communion of the Laity under both kinds.

A Treatise of the Tryal of Spirits, and the Examination of Doctrines.

An Encomium of *St. Bonaventure*.

A Letter about the Studies of a Divine.

A Letter to a *Carthusian* about the Stability of his Order, and what Studies he ought to follow.

A Piece upon such Books as must be read with Precaution.

A Treatise of the Signs to distinguish true Religion from false.

A Trialogue about Astrology.

Some Pieces upon happy, or unhappy Days, and against Talismans, and the Magical Art.

A Treatise against the Sect of Whippers.

A Tripartite Work.

A Treatise of the Difference between Venial and Mortal Sins.

The Art of hearing Confession.

Other Questions about Confession.

Some Resolutions of other Moral Questions.

Some Pieces about Mortal and Venial Sins, and of the Correction of our Neighbour.

Of the manner of conducting Children to Jesus Christ.

A Treatise of Simony.

Questions about Fundamentals.

Letters of Piety.

A Treatise of the Celibacy of Ecclesiastics.

An Apology for the Order of *Carthusians*.

Divers Sermons; whereof see the Catalogue, *p.* 52.

Of the Consolation of Theology.

A Complaint about the Affair of *John Petit*. Poetical Pieces.

A Centilogium of Ideas.

A Treatise of the Spiritual Life of the Soul.

—of the Impressions which Men receive.

—of Mystical Theology.

—to a *Carthusian* about the Behaviour of a Prior of that Order.

A Theological Question about the State of Parish-Priests, compar'd with that of Regulars.

A Treatise of the Perfection of the Heart.

Works of Piety; whereof see the Catalogue, *p.* 53.

Sermons upon different Subjects. *ibid.*

A Treatise of the Terms of Theology.

An Addition to the Treatise of the Schism.

A Letter to the Abbot of *St. Dennis*, about the Relicks of that Saint.

A Treatise against Curiosity and Novelty in Matters of Doctrine.

A Piece against Horoscopes.

Sermons, and Letters.

A Treatise of the Marriage of *St. Joseph* and the Virgin.

Some Conclusions about the Power of Bishops in Matters of Faith.

A Treatise about the Illumination of the Heart.

A Resolution of that Question, Whether it be lawful for a Regular of *St. Benedict* to eat Meat in such Monasteries where 'tis usual to do it.

A Piece against those who affirm, that by hearing Mass on a certain Day, they shall not die a sudden Death.

An Instruction to *John Major* about the Office of a Preceptor to a Prince.

A Sermon of the Pastoral Office.

A Sermon against Lascivious Pictures.

Of the Signs for discerning whether a Man be just or unjust.

An imperfect Sermon about the Nativity of the Virgin.

A Question, Whether we must prefer the Prayers of a Woman, and Laymen, who are devout, before the Prayers of Ecclesiastics, who are Sinners.

A Rule for a Hermit of *Mount-Valerian*.

An Opposition to the Substraction of Obedience to *Benedict*. XIII.

A Letter about the Calamities of the Church.

Many Sermons, whereof see the Subjects, *p.* 53.

Divers other Treatises of Piety, Morality and Discipline; whereof see the Catalogue, *Pag.* 53, &c.

Supposititious Works.

A Treatise against the Regulars who are Proprietors.

Moral Rules.

A Treatise of the Conception of the Virgin *Mary*.

A Dialogue between an *Englishman* and a *Frenchman*.

Reflections upon the Victory of the Virgin of *Orleans*.

A Treatise of Contracts which is written by *Henry of Hess*, or of *Langeslein*.

A Treatise against the Fable of the Rose.

JOHN WICKLEF.

Separated from the Church in 1370, is condemn'd in 1382, dies in 1384.

His Genuine Works.

A Trialogue, and other Works; whereof see the Catalogue, *p.* 90.

JOHN HUSS.

Separated from the Church in 1410, is condemn'd in the Council of *Constance*, and burnt in 1415.

His Genuine Works.

See the Catalogue of them at *p.* 91, &c. and chiefly at *p.* 95.

JEROME of PRAGUE.

Separated from the Church with *John Huss*, came to the Council of *Constance* in 1415, where he retracted his Errors, was condemn'd and burnt in 1416.

His Genuine Works are,

Articles extracted from his own Books. See *p.* 95.

ALEXANDER V.

Pope; was chosen at *Pisa* in 1409, died in 1410.

His Genuine Works, &c. are

A Bull in favour of the Regulars Mendicants.

BALTHAZAR COSSA, or JOHN XXIII. Pope; was chosen Pope in 1410, depos'd in 1415, in the Council of *Constance*, died in 1419.

His Genuine Works which remain, are

A Bull of the Convocation of the Council of *Constance*, in the Councils, Tome 12.

Some Letters in the *Annalists*.

G E.

of the Fifteenth Century of Christianity.

GERARD MACHET.
Dr. and Canon of *Paris*, Confessor to King *Charles VII.* and at last Bishop of *Cas-
tres*; was admitted Dr. in 1411. made
Bishop after the Year 1444. died in
1448. on the 17th. of *July*.
His Manuscript Works are
Letters See p. 58.

JOHN of COURTECUISSE.
Dr. of *Paris*, and Bishop of *Geneva*, was
made Dr. in 1388. chosen Bishop of
Paris in 1420. and of *Geneva* in 1422.
died within a Year after.
His Manuscript Works.
See the Catalogue of them, p. 58.

GOBELIN PERSONA.
A Dean of *Bilsfeld*, was born in 1358. died
in 1418.
His Genuine Works are
A Chronicle, intitled, *Cosmodromum*.
The Life of St. *Minulphus*.

JOHN of HUESDEN.
A Canon-Regular and Prior of *Windefem*;
flourish'd at the beginning of this Cen-
tury.
His Genuine Works are,
A Letter about Spiritual Exercises, upon
the Life and Passion of Jesus Christ.

JOHN of LIGNANO.
A Lawyer of *Milan*; flourish'd at the be-
ginning of this Century.
His Genuine Works are,
A Commentary upon the *Clementines*, and
other Treatises of Law; whereof see
the Catalogue, p. 58.

JOHN of SCHONHOVE.
A Canon-Regular of St. *Augustine*; flou-
rish'd in the Time of the Council of
Constance.
His Genuine Works, &c. are,
A Letter to *Gerson*, in Defence of *John*
Rusbroek, p. 49.
His Works that are lost, are
A Spiritual Exhortation.
Of the Course of a Monk.
Of the Progress of a Monk.
Some Discourses and Letters.

NICHOLAS of CLEMANGIS,
or of *CLEMANGE*.
Chanter of the Church of *Bayeux*, was
born in 1360. made Rector of the Uni-
versity of *Paris* in 1393. died before
1440.
His Genuine Works which remain, are
A Treatise of the corrupted State of the
Church.
A Poem upon the same Subject.
A Treatise of the Loss and Restoration of
Justice.
Two Treatises of the Infallibility of a Ge-
neral Council.
A Treatise of Theological Studies.
A Discourse upon the Parable of the Pro-
digal Son.
A Treatise of the Advantage of Solitude.
—Of the Benefit of Adversity.
—Against the New Festivals.
—gainst Simoniackal Prelates.
137 Letters, p. 54 to p. 58.
His Works in Manuscript.
Some Letters and Discourses.

MARTIN V.
Pope; was chosen Pope November the
11th. 1417. died in 1431.
His Genuine Works, &c. are
Bulls confirming the Council of *Constance*,
and calling together, or translating the
Councils of *Pavia*, *Sienna*, and *Basil*,
in the Councils.
Many Letters and Bulls in the Councils,
Annals, and *Bullarium*.

SIMEON.
Archbishop of *Theffalonica*; flourish'd at
the beginning of this Century, and died
in the Year 1429.
His Genuine Work which remains, is
A Treatise of the Liturgy.
His Manuscript Works.
See the Catalogue of them, p. 82.

JOSEPH BRIENNIUS.
A Greek Monk; flourish'd under the Em-
pire of *Manuel Palaeologus*.
His Manuscript Works are,
A Discourse about the Trinity.
Sermons.

MACARIUS MACRES.
A Greek Monk; flourish'd at the begin-
ning of this Century. and died in 1431.
His Manuscript Work is,
A Treatise of the Procession of the Holy
Spirit.

DEMETRIUS CHRYSOLORAS.
Flourish'd under the Empire of *Manuel*
Palaeologus.
His Manuscript Works.
See the Catalogue of them, p. 82.

MACARIUS.
Archbishop of *Ancyra*; flourish'd at the
beginning of this Century.
His Manuscript Work is,
A Treatise against the *Latins*.

NICHOLAS SCLENGIA.
Flourish'd at the beginning of this Century.
His Manuscript Works are,
A Treatise about the Procession of the
Holy Spirit.
An Answer to *Esaias* the Monk.

ESAIAS.
A Greek Monk; flourish'd at the begin-
ning of this Century.
His Work in Manuscript is,
A Letter against *Nicholas Sclengia*.

NICHOLAS BLART.
An Englishman, of the Order of Friars
Preachers; flourish'd at the beginning
of this Century.
His Manuscript Works.
See the Catalogue of them, p. 58.

ADRIAN.
The *Carthusian*; flourish'd at the beginning
of this Century.
His Genuine Works which remain, are
Of the Remedies of both Fortunes.

THOMAS.
Abbot of St. *Andrew* of *Vercelles*; at what
time he flourish'd is uncertain.
His Genuine Work, &c. is
A Commentary upon the Books of St.
Dennis.
His Manuscript Work is,
A Commentary upon the *Canticles*.

JOHN PETIT.
Of the Order of Friars Minors; flourish'd
at the beginning of this Century.
His Manuscript Works are,
A Treatise about the Murder of Tyrants.
A Discourse about Schism.
Some Questions.

MARTIN POREE.
Of the Order of Friars Preachers, and
Bishop of *Arras*; was made Bishop in
1408. died September the 6th. in 1426.
His Manuscript Work is,
A Treatise in Defence of the Murder of
the Duke of *Orleans*.

PAUL.
An Englishman, Doctor in Law; flourish'd
at the beginning of this Century.
His Genuine Work which remains, is
A Mirror of the Pope and his Court.

JOHN LATTEBUR.
Of the Order of Friars Minors; flourish'd
at the beginning of this Century.
His Genuine Work which remains, is
A Moral Commentary upon the Lamenta-
tions of *Jeremy*.
His Works that are Lost.
See the Catalogue of them, p. 59.

RICHARD ULLERSTON.
A Doctor of Oxford; flourish'd at the be-
ginning of this Century.
His Manuscript Works are,
A Treatise of the Reformation of the
Church.
—Of Military Duties, and other Treatises.

BOSTON.
An English Benedictine Monk; flourish'd at
the beginning of this Century.
His Works in Manuscript, or which are Lost.
See the Catalogue of them, p. 59.

THEODORIC of NIEM.
Secretary to some Popes; flourish'd un-
der the Popes *Gregory XII.* *Alexander*
V. and *John XXIII.*
His Genuine Works which remain, are
The History of the Schism of the Popes,
from *Gregory XI.*
A Treatise intitled, *Nemus Unionis*.
The Life of Pope *John XXIII.*
A Treatise of the Privileges of the Empire.

LEONARD ARETIN.
Secretary to some Popes; was born in
1369. flourish'd under the Pontificates
of *Gregory XII.* *Alexander V.* and *John*
XXIII. and died in 1443.
His Genuine Works, are
A Treatise against Hypocrites, &c. p. 66.

JOHN BAPTISTA POGGIO.
Secretary to some Popes; flourish'd under
Pope *John XXIII.* and his Successors;
and died in 1459.
His Genuine Works, &c. are
A Description of the Death of *Jerome* of
Prague.
Funeral Orations upon *Zabarella* and *Al-
bergat* Cardinals, and *Laurence de Medi-
cis*.
Four Books of the Inconstancy of Fortune.
A Discourse of the Authority and Power
of the Pope and Council.
A Treatise of Nobility.
—Of Humane Misery.

FEROME of St. FAITH.
A Converted Jew; flourish'd under the
Pontificate of *Benedict XIII.* and wrote
in 1412.
His Genuine Works which remain, are
A Treatise against the *Jews*, and the *Tal-
mud*, intitled, *Hebræo-mastix*.

PAUL.
Bishop of *Burgos*; was born in 1353. flou-
rish'd at the beginning of this Century.
His Genuine Works, are
A Scrutiny of the Bible.
Additions to the Postils of *Nicholas Lyra*.
A Treatise of the Name of God.

PETER of ANCHARANO.
A Civilian of *Bologne*; flourish'd from the
Year 1410. till about the Middle of
this Century.
His Genuine Works, &c. are
Commentaries upon the Decretals; and
upon the *Clementines*, p. 59.

St. VINCENT FERRIER.
Of the Order of Friars Preachers; flou-
rish'd at the beginning of this Century,
and died in 1419.
His Genuine Works which remain, are
Treatises of Morality and Piety; whereof
see the Catalogue, p. 60.
His Supposititious Works are,
Sermons.

JOHN CAPREOLUS.
Of the Order of Friars Preachers; flou-
rish'd from about the Year 1415. to a-
bout the Year 1440.
His Genuine Works, &c. are
Commentaries upon the four Books of
Sentences.
A Defence of the Doctrine of St. *Thomas*.
LOUP of OLIVET.
Prior of the *Hieronymites*; flourish'd till
about 1420.
His Genuine Work, &c. is
The Rule of his Order, p. 60.

BONIFACE FERRIER.
General of the *Carthusians*; flourish'd till
about 1430.
His Works in MS. or which are Lost.
See the Catalogue of them, p. 60.

ANTHONY RAMPELOGUS.
Of the Order of *Hermits* of St. *Augustine*;
flourish'd at the beginning of this Cen-
tury.
His only Work which remains, is
The Figures of the Bible, p. 60.

**HENRY of HESSE, or of LAN-
GESTEIN.**
A Canon of *Worms*; flourish'd at the end
of the preceding Century, and the be-
ginning of this.
His Genuine Works in Print, or MS.
See the Catalogue of them, p. 60.

HENRY of HESSE.
A *Carthusian*; died about the Year 1428.
His Works which are Lost.
See the Catalogue of them, p. 60.

HENRY of HESSE.
Of the Order of *Hermits* of St. *Augustine*;
flourish'd, as it is thought, at the be-
ginning of this Century.
His Works which are Lost, are
Treatises of the Keys of the Church, and
of Indulgences.

The Chronological TABLE

- TOMAS of WALSHINGHAM.**
An English Benedictine Monk; flourish'd till about the Year 1420.
His Genuine Works which remain, are Two Histories of England, p. 60.
- NICHOLAS D' INKELSPUELE.**
Rector of the University of Vienna; flourish'd till about the Year 1440.
His Genuine Works, &c. are Works of Piety; whereof see the Catalogue, p. 60.
His Works that are Lost, are A Commentary and Questions upon the Sentences.
- THEODORIC of INGELHUSA.**
Canon of Hildesheim; flourish'd till about the Year 1430.
His Genuine Work is, An Universal Chronicle, p. 61.
- HERMAN PETRI of STUTDORP.**
A Carthusian; died in 1428. on the 24th. of April.
His Genuine Works which remain, are Fifty Sermons.
His Work that is Lost, is A Treatise of the Government of Nuns.
- THOMAS WALDEN, or of WALDEN.**
Of the Order of the Carmelites; flourish'd at the beginning of this Century, and died in 1430.
His Genuine Works, &c. are, The Doctrinal of the Antiquities of the Faith of the Catholick Church against the Wickliffites and Hussites, p. 61.
His Works, that are Lost, are See the Catalogue of them, p. 61.
- PETER of ROSENHEIM.**
A German Benedictine Monk; flourish'd about the Year 1430.
His Genuine Works, &c. Moral Distichs, intitled, a Memorial of Reflex.
- JOHN of IMOLA,**
A Civilian of Bologna; died in 1436.
His Genuine Works, &c. Commentaries upon three Books of the Decretals, upon the sixth, and upon the Clementines.
- JOHN NIDER.**
Of the Order of Friars Preachers; flourish'd in the time of the Council of Basil, who deputed him to go to the Bohemians, in 1432. He died in 1438.
His Genuine Works which remain, are Works of Morality and Piety; whereof see the Catalogue, p. 62.
- NICHOLAS AUXIMANUS.**
Of the Order of Friars Minors; flourish'd about the Year 1430.
His Genuine Works, and those that are Lost, are See the Catalogue of them, p. 62.
- ST. BERNARDIN of SIENA.**
Of the Order of Friars Minors; was born in 1383, profess'd in 1405, and died May the 20th. in 1444.
His Genuine Works which remain, are Sermons and other Works of Piety; whereof see the Catalogue, p. 62.
- AUGUSTINE of ROME.**
Of the Order of Hermites of St. Augustine, Archbishop of Nazareth; was chosen General of his Order in 1419, made Bishop of Cesena in 1431, and afterwards Archbishop of Nazareth; he died in 1443, or 1445.
His Works that are Lost, are See the Catalogue of them, p. 62.
- WILLIAM LYNDWOOD.**
Bishop of St. David's; flourish'd from 1420. was made Bishop in 1434, and died in 1446.
His Genuine Work is, A Collection of the Constitutions of the Archbishops of Canterbury.
- ALEXANDER CARPENTER.**
An Englishman; flourish'd about 1430.
His Genuine Work is, The Descriptio Vitorum, p. 63.
- RAIMUND of SABONDE, or SEBEIDE.**
Professor of Divinity at Tholouse; flourish'd about the Year 1430.
His Genuine Works are, The Natural Theology of Man, and the Creatures, or a Treasure of Divine Considerations, or the Violet of the Soul.
- PETER of JEREMY.**
Of the Order of Friars Preachers; died in the Year 1452.
His Genuine Works which remain, are Sermons.
An Explication of the Lord's Prayer.
—Of the Decalogue.
A Treatise upon the Passion of our Lord.
—Of the Faith, p. 63.
- MAPHÆUS VEGIUS.**
Datary to Martin V. flourish'd in the Pontificate of this Pope, and after died in 1458.
His Genuine Works, &c. are A Treatise of the Education of Children. Six Books of Perseverance in Religion. A Dialogue of Truth banish'd.
- EUGENIUS IV.**
Pope; was advanc'd to the Holy See, March the 14th. in 1431. depos'd in the Council of Basil, in 1439. died in 1447.
His Genuine Works, &c. are Decrees for the Institution of the Armenians, Syrians, Chaldeans, Nestorians, and Maronites, which are in the Councils. Many Letters and Bulls in the Councils, the Annalists, and the Bullarium.
- JULIAN CÆSARIN.**
A Cardinal; was made Cardinal in 1426. died in 1444.
His Genuine Works, &c. are Two Letters to Pope Eugenius. Some Discourses in the Councils of Basil, Ferrara, and Florence.
- GILES CHARLIER.**
Doctor of Paris, and Dean of Cambray; was made Doctor in 1414. Dean of Cambray in 1431. died in 1472.
His Genuine Works which remain, are Many Treatises under the Title of Sports and Sportula.
Discourses against the Bohemians.
His Manuscript Works, are A Commentary upon the Master of the Sentences, and some other Pieces, p. 69.
- JOHN of RAGUSA.**
Of the Order of Friars Preachers; flourish'd in the time of the Councils of Basil, and of Florence.
His Genuine Works, &c. are Discourses about Communion, in both kinds.
- HENRY KALTEISEN.**
Archbishop of Casarea; flourish'd from the Opening of the Council of Basil, till 1455. when he died.
His Genuine Works, &c. are Discourses about Preaching the Word of God.
His Works that are Lost, are Sermons. Questions and Conferences.
- JOHN POLEMAR.**
Archdeacon of Barcelona; flourish'd in the time of the Council of Basil.
His Genuine Works which remain, are Discourses about the Temporal Dominion of the Clergy.
- JOHN.**
Patriarch of Antioch; flourish'd in the time of the Council of Basil.
His Genuine Works, &c. are Discourses about the Superiority of a Council above the Pope.
- JOHN.**
Archbishop of Tarentum; flourish'd in the time of the Council of Basil.
His Genuine Work, &c. is An Harangue to the Council of Basil.
- GERARD LANDRIANUS.**
Bishop of Lodi; flourish'd in the time of the Council of Basil.
His Genuine Work is, An Harangue to the Council of Basil.
- AMBROSE.**
The Camaldulian; was made General of his Order in 1431. died in 1439.
His Genuine Works, &c. are Translations of many Pieces of the Fathers; whereof see the Catalogue, p. 65.
A Voyage into Italy.
- His Manuscript Works.*
See the Catalogue of them, p. 65.
- JOHN of TURRECREMATTA.**
A Cardinal; was present at the Councils of Basil, and Florence, made Cardinal in 1439. and died in 1468.
His Genuine Works, &c. See the Catalogue of them, p. 68.
- GEORGE of TEBEZONDE.**
A Greek Author; flourish'd about the Year 1440.
His Genuine Works, &c. are A Letter to John Palæologus. Two Treatises about the Procession of the Holy Spirit. Discourses upon these Words of J. C. If I will that he tarry, &c. Many Versions of the Greek and Latin Fathers.
- MARK EUGENICUS.**
Archbishop of Ephesus; flourish'd in the Council of Florence, and died some time after his Return into Greece.
His Genuine Works which now remain. See the Catalogue of them, p. 83.
- JOHN EUGENICUS.**
Flourish'd at the same time with Mark his Brother.
His Work in Manuscript is, A Piece against the Council of Florence.
- GEORGE GEMISTIOUS PLETHON.**
A Greek Philosopher; flourish'd in the Council of Florence.
His Manuscript Works are, Treatises against the Latins, about the Procession of the Holy Spirit.
- AMIRUTZES.**
A Greek Philosopher; flourish'd at the time of the Council of Florence.
His Genuine Work is, An History of the Council of Florence.
- GEORGE SCHOLARIUS.**
A Greek Monk; flourish'd at the time of the Council of Florence.
His Genuine Work, &c. is A Treatise against the Council of Florence.
His Manuscript Works are, Many Letters, p. 83.
- SILVESTER SGUROPULUS ECCLESARCH.**
Of the Church of Constantinople; flourish'd at the time of the Council of Florence.
His Genuine Work, is A History of the Council of Florence.
- ANDREW.**
Archbishop of Rhodes; flourish'd in the time of the Council of Florence.
His Genuine Works, &c. are Discourses in the Council of Florence.
- ISIDORUS.**
Archbishop of Kiozia; flourish'd at the time of the Council of Florence.
His Genuine Works are, Discourses in the Council of Florence.
- JOHN ARGYROPULUS.**
A Greek Author; flourish'd at the time of the Council of Florence.
His Genuine Work is, A Treatise of the Procession of the Holy Spirit.
- MANUEL, or MICHEL APOSTOLIUS.**
Flourish'd after the time of the Council of Florence.
His Genuine Work, &c. is A Treatise against the Decree of Union made by the Council of Florence.
His Manuscript Works are, Some Treatises which are mention'd by Allasius.
- BESSARION.**
A Cardinal; flourish'd in the time of the Council of Florence, and after it, until the Year 1472. in which he died, aged 77 Years.
His Genuine Works, &c. See the Catalogue of them, p. 83.
- GEORGE SCHOLARIUS.**
Patriarch of Constantinople; flourish'd in the time of the Council of Florence, and after it.
His Genuine Works, &c. See the Catalogue of them, p. 83.

of the Ecclesiastical Writers.

JOSEPH.

Bishop of *Metona*; Flourish'd after the time of the Council of *Florence*.

His Genuine Works, &c. are

An Answer to the Treatise of *Mark of Ephesus* against the Council of *Florence*.
An Apology for the Council of *Florence*, under the Name of *John Plusiadenus*.

GREGORY MAMAS.

The *Protosyncelle*; Flourish'd after the time of the Council of *Florence*.

His Genuine Works, &c. are

Two Letters for the Decree of the Council of *Florence*.

HILARION.

A Greek Monk; Flourish'd after the Council of *Florence*.

His Genuine Work is,

A Treatise of the use of Unleavened Bread.

JORDAN BRICE.

A Civilian; Flourish'd in the time of the Council of *Basil*.

His Genuine Work is,

A Treatise of the Validity of the Election of Pope *Eugenius IV.*

NICOLAS TUDESCHUS.

Commonly call'd *Panormitanus*, Archbishop of *Palermo*; Flourish'd in the time of the Council of *Basil*, died in 1445.

His Genuine Works, &c. are

Treatises of the Common Law; whereof see the Catalogue, p. 67.

A Treatise of the Council of *Basil*, p. 67

DOMINICK of CAPRANICA.

A Cardinal; was made Cardinal in 1426, died in 1458.

His Works that are left,

See the Catalogue of them, p. 63

ALPHONSUS TOSTATUS.

Bishop of *Avila*; was born in 1414; Flourish'd after 1430, till the Year 1454, in which he died.

His Genuine Works, &c. are

A Commentary upon the Holy Scripture, and other Works contain'd in 27 Volumes in Folio, and printed a part; whereof see the Catalogue, p. 64.

LAURENCE JUSTINIAN.

Patriarch in *Aquileia*; was made Bishop of *Venice*, in 1435, promoted to the Dignity of a Patriarch in 1450, died in 1455, aged 74 Years.

His Genuine Works are,

Works of Piety: whereof see the Catalogue, p. 64.

ALBERT of SARCIANO.

Of the Order of Friars Minors; Flourish'd from the Years 1420, till 1450, in which he died.

His Manuscript Works.

See the Catalogue of them, p. 64.

JOHN of ANAGNIA.

A Lawyer of *Bologna*; Flourish'd about the Year 1440, and died in 1445.

His Genuine Work is,

A Commentary upon the Decretals.

FRANCIS de la PLACE.

A Lawyer of *Bologna*; Flourish'd about the 1440. Year

His Genuine Work is,

A Sum about Canonical Matters.

JOHN FELTON.

An English Priest; Flourish'd about the Year 1440.

His Works in Manuscript are.

Some Sermons, p. 64.

ANTHONY of ROSELLIS.

A Dr. in Law; Flourish'd from the Year 1430, to 1463, in which he died.

His Genuine Works are,

A Treatise of Monarchy.

Other Treatises of Law, p. 64.

THOMAS of KEMPIS.

A Canon-Regular: was born in 1380, Profess'd in 1406, was ordain'd Priest in 1423, died in 1471.

His Genuine Works, &c. are,

Sermons.

Works of Piety; whereof see the Catalogue, p. 69.

The Lives of the Saints of his own Order.

A Doubtful Work is,

The Book of the Imitation of Jesus Christ.

St. ANTONIN.

Archbishop of *Naples*; was born 1389, made Archbishop of *Naples* in 1446, died in 1459.

VOL. III.

His Genuine Works are.

An Historical Summary

A Theological Summary.

A Sum of Confession.

A Treatise of Excommunication.

A Treatise about the Disciples going to *Emaus*.

A Treatise of the Vertues.

St. CATHARINE of BOLOGNE.

A Nun of *Sancta Clara*; Flourish'd about 1440, died in 1465.

Her true Works, &c.

Revelations.

Works lost.

Some Treatises of Piety, p. 64.

NICOLAS SECUNDINUS.

A Greek Writer; Flourish'd at the time of the Council of *Florence*, and after it.

His true and Genuine Work is,

An Abridgment of the History of the Turks, to the taking of *Constantinople*.

LEONARD of UDIN.

Of the Order of Friars Preachers; Flourish'd under the Pontificate of *Eugenius IV.*

His Genuine Works, are

Sermons, and common Places for Preachers.

St. JOHN CAPISTRAN.

Of the Order of Friars Minors; was born in 1385, Flourish'd in 1440, died in 1456, on the 3d of October.

His Genuine Works, and these which are lost.
See the Catalogue of them, p. 65.

LAURENCE VALLA.

A Canon of *St. John of the Lateran*; was born about 1415, Flourish'd about 1440, and died in 1465.

His Genuine Works, &c.

Notes upon the New Testament.

A Treatise of the Donation of *Constantine*.

FLAVIUS BLONDUS.

Secretary to *Eugenius IV*; was born in 1383, Flourish'd under the Pontificate of this Pope, and died in 1463.

His Genuine Works, &c. are

Three Decads of the History of the Empire.

Other Books about the History of *Italy*; whereof see the Catalogue, p. 65.

JOHN of STAVELO.

A Benedictin Monk, Flourish'd till the Year 1449, in which he died.

His Genuine Work is,

An History of the Bishops of *Liege*.

MATTHEW PALMER.

A *Florentine*; Flourish'd about 1450.

His Genuine Work is,

A Chronicle till the Year 1449.

JOHN CAPGRAVE.

An Englishman, of the Order of the Hermites of *St. Augustin*; Flourish'd about the middle of this Century, and died in 1464, on the 12th of August.

His Genuine Work is,

A Legend of the Saints of England.

JAMES of CLUSA, or of PARADISE, or JUNTERBUCK.

A *Carthusian*; was born about the end of the preceding Age, died in 1465, aged 80 Years.

His Genuine Works are,

A Treatise of the seven States of the Church.

Other Treatises by the same Person, under the Name of *Junterbruck*; whereof see the Catalogue, p. 68.

JOHN of HAGEN, or DE INDAGINE

A *Carthusian*; was admitted into his Order in 1440, Flourish'd till the Year 1475.

His Genuine Works in Print, are

Two Books of the Perfection and Exercises of the Order of the *Carthusians*.

His Works in Manuscript, or which are lost.
Many Moral, Spiritual, and Ascetick Treatises; whereof *Trithemius*, and *Petreius*, have given us a Catalogue, p. 82.

NICOLAS V.

A Pope; promoted to the Papal Dignity in 1447, died the 25th of March in 1455.

His Genuine Works, &c. are

Five Letters and a Memorial for the Extirpation of the Schism, which are to be met with in the Councils.

Many other Letters and Bulls in the Annals, and *Bullarium*.

NICOLAS of CUSA.

A Cardinal; was born in 1401, was present at the Council of *Basil*, was made Cardinal in 1448, and died in 1464, on the 12th of August.

His Genuine Works, &c.

Treatises of Theology; whereof see the Catalogue, p. 66.

The Catholick Agreement, and other Treatises of Ecclesiastical Doctrine and Discipline; whereof see the Catalogue, p. 66, 67.

CALLISTUS III.

Pope; was promoted to the Holy See on the 8th of April in 1455, died the 6th of August in 1458.

His Genuine Works, &c.

Letters and Bulls which are in the Councils, the Annals and *Bullarium*.

ÆNEAS SYLVIVS, or Pope PIUS II.
Was born in 1405, flourish'd in the Council of *Basil*, was made Cardinal in 1456, and Pope in 1458, he died in 1464.

His Genuine Works are,

A Memorial of the Transactions at the Council of *Basil*, from the Suspension of *Eugenius*, to the Election of *Felix*, together with a letter about the Coronation of *Felix*.
The History of the *Bohemians*.

Other Treatises upon different Subjects; whereof see the Catalogue, p. 67.

432 Letters, p. 68.

JOHN CANALES.

Of the Order of Friars Minors; flourish'd from the middle of this Century.

His Genuine Works, &c. are

Works of Piety; whereof see the Catalogue, p. 68.

WILLIAM of VORILONG.

Of the Order of Friars Minors; flourish'd under the Pontificate of *Pius II*, and died in 1464.

His Genuine Works, &c.

A Commentary upon the Master of the Sentences.

An Abridgment of Theology, entituled, *Vade Mecum*.

NICOLAS ORBELLIS.

Of the Order of Friars Minors; flourish'd about the same time.

His Genuine Works, &c.

An Abridgment of Theology.

Sermons.

Treatises of Philosophy.

GREGORY of HEIMBURG.

A Civilian; was present at the Council of *Basil*, and flourish'd till after the Year 1460,

His Genuine Works, &c.

Works about the temporal Power of the Popes.

THEODORE LÆLIUS.

A Cardinal; Flourish'd at the same Time,

His Genuine Works.

A Reply to *Gregory of Heimbург*.

HENRY GORCOME, or GORICHME,

Vicechancellor of *Collen*; flourish'd about the Year 1460.

His Genuine Works, &c.

A Treatise of Festivals.

—of Superstitious Ceremonies.

A Concordance of the Bible.

A Catalogue of the Opinions of the Master of the Sentences, which are rejected.

JOHN GOBELIN.

Secretary to Pope *Pius*; II flourish'd about the Year 1460.

His Genuine Works, &c.

The History of Pope *Pius II*.

JAMES PICLOMINI.

A Cardinal; was born in 1432, made a Cardinal in 1461, died in 1489, on the 11th of September.

His Genuine Works, &c.

A History of the Transactions in *Europe* from 1464, to 1469.

Letters which he wrote from 1462, to 1489, Printed at *Milan*.

JOHN BUSCH.

A Canon Regular; was admitted into his Order in the beginning of this Century, and died in 1470.

His Genuine Work is,

A Chronicle of *Windefem*.

HENRY ARNOLDA.

A *Carthusian*; died in 1487.

His Genuine Work is,

A Treatise of the Immaculate Conception of the Virgin.

ALPHONSUS SHINA.

Of the Order of Friars Minors; flourish'd about the Year 1460.

His Genuine Work is,

The Fortrefs of Faith.

G

MATTHEW

A Table of the Works

MATTHEW CAMARIOTE.
A Greek Writer; flourish'd about the Year 1460.
His Genuine Works, &c.
A Letter about the Taking of Constantinople by the Turks.
A Letter about the Light of Thabor.
DUCA S.
A Greek Writer; flourish'd about the Year 1462.
His Genuine Work is,
A Byzantine History from the Year 1441, to 1462.
GEORE CODIMUS CUROLO-PORTA.
Flourish'd about the Year 1460.
His Genuine Works, &c.
Divers Works about the Empire and the City of Constantinople.
LAONICUS CHALCONDYLUS.
A Greek Writer; flourish'd after the Year 1460.
His Genuine Work is,
A History of the Turks.
PAUL the II.
Pope; promoted to the Papal Dignity in the Month of September, of the Year 1464, died the 25th of July in 1471.
His Genuine Works are,
Letters and Bulls which are in the Council, in the Annals, in a Collection Printed at Rome in 1579, and in the Bullarium.
WILLIAM HOUELANDE.
A Dr. of Paris; flourish'd about the Year 1460, and died in 1492.
His Genuine Work, &c.
A Treatise of the Immortality of the Soul, Printed at Paris in 1479.
DENIS RICKEL.
A Carthusian; born 1402, entered into his Order in 1423, and died in 1471.
His Genuine Works Printed or not Printed.
See the Catalogue of them, p. 70.
JAMES of GRUYTRODE.
A Carthusian; died in 1472, on the 21th of February.
His Genuine Work is,
A Mirrour of the five sorts of States.
RODERIC SANCE D'AREVAL.
Bishop of Calahorra; flourish'd about the Year 1470.
His Genuine Works, &c.
A History of Spain.
The Mirrour of Humane Life.
HENRY HARPHIUS, or of HERP.
Of the Order of Friars Minors, Died in 1478.
His Genuine Works, &c.
Mystical Works; whereof see the Catalogue p. 72.
GABRIEL BARLETTE.
Of the Order of Friars Preachers; liv'd till the year 1480.
His Genuine Works which now remain, are
Sermons p. 74.
JOHN BAPTISTA PLATINA.
Library Keeper of the Vatican; flourish'd under Pope Callistus III. and his Successors, and died in 1481, aged 60 Years.
His Genuine Works, &c. are
The Lives of the Popes.
Moral Works; whereof see the Catalogue p. 72.
MARTIN the MASTER.
Dr. of Paris, and Confessor to the King; took the Degree of Dr. in 1473, and died in 1472, aged 50 Years.
His Genuine Works, &c.
See the Catalogue of them, p. 72.
SIXTUS IV.
Pope; promoted to the Holy See in 1471, died on the 12th of August in 1484.
His Genuine Works, &c. are
Two Decrees about the Conception of the Virgin, which are in the Councils.
Many Letters and Bulls which are in the Bullary.
A Treatise of the Blood of our Lord, and a Treatise of the Power of God, which he wrote when he was Cardinal, Printed at Rome in 1471.
A Treatise about Indulgences, Printed in 1457.
ROBERT FLEMING.
An English Doctor; flourish'd under the Pontificate of Sixtus IV.
His Genuine Works, &c. are
A Poem in the Praise of Sixtus IV. entitled, *Lucubrations Tiburtine.*
JOHN de DEO.
A Carthusian; flourish'd about the Year 1480.
His Genuine Works, Printed or not Printed.
See the Catalogue of them, p. 78.

PETER NATALIS.
A Venetian; wrote about the Year 1480,
His Genuine Works, &c. are
A Catalogue of the Saints, p. 72.
MATTHIAS PALMIER.
Flourish'd about the end of this Century.
His Genuine Work which now remains, is
A Continuation of the Chronicle of Matthew Palmier; till 1481.
ALEXANDER of IMOLA.
A Civilian; died in 1487, aged 54 Years.
His Genuine Work is,
A Commentary upon the 6th Book of the Decretals.
JOHN WESSEL, or of WESSALES.
A Dr. of Divinity; flourish'd from the Year 1470, and died in 1489.
His Manuscript Works are,
Divers Treatises which are censur'd, p. 72.
JAMES PEREZ.
Bishop of Chrysopolis; was made Bishop in 1468, died in 1491.
His Genuine Works, &c. are
Commentaries upon the Psalms.
A Treatise against the Jews.
An Exposition upon the Canticles.
Questions about the Merit of Jesus Christ.
INNOCENT VIII.
Pope; was promoted to the Papal Dignity in 1484, died in July 1492.
His Genuine Works which now remain, are
Many Letters and Bulls in the annals, and Bullarium.
JOHN PICUS of MIRANDULA.
Was born in 1463; flourish'd about the Year 1480, and died in 1474.
His Genuine Works, are
Theses, and other Works; whereof see the Catalogue, p. 73.
AUGUSTINE PATRICIUS.
Bishop of Pienza; flourish'd under the Pontificates of Paul II. Sixtus IV. and Innocent VIII.
His Genuine Works are,
The Life of Fabian Bencius.
A Relation of the Entry of Frederick III. Emperor, into Rome.
A Book of the Ceremonies of the Church of Rome, printed under the Name of Chrysostomus Marcellus of Corsu.
PETER SHOT.
Canon of St. Peter's of Strasburg; was born in 1457, died in 1491.
His Genuine Works which remain, are
The Lives of St. John the Baptist, John the Evangelist, and John Chrysostome.
An Encomium of Gerson.
Cases of Conscience.
JOHN KUIME of DUDERSTAT.
Flourish'd about the end of this Century.
His Genuine Work is,
A Book of the Elevation of the Soul to God.
JOHN MAUBURNE.
Abbot of Ebury; flourish'd about the end of this Century.
His Genuine Work is,
A Spiritual Rosary.
ARNOLDUS BOSTIUS, or BOSCHIUS.
Of the Order of Carmelites; flourish'd about the end of this Century, died in 1499, on the 4th of April.
His Genuine Works which remain, are
The Lives of the Illustrious Men of the Order of the Carthusians.
His Manuscript Works.
See the Catalogue of them, p. 75.
GEORGE PHRANZA.
A Greek Writer; flourish'd about the end of this Century.
His Genuine Work is,
A Byzantine History from 1460, to 1476.
DONAT BESSIUS, a MILANESE.
Was born in 1436; flourish'd till 1489.
His Genuine Work, &c. are
A Chronicle of the Archbishops of Milan.
A Chronicle of the Principal Revolutions in the World.
BONIFACE SIMONET.
Abbot of the Order of Cistercians; flourish'd about the end of this Century.
His Genuine Work, &c.
An Historical Treatise of the Persecutions of Christians, and of the Lives of the Popes.
NICOLAS BARIAN.
Of the Order of the Hermites of St. Augu-

stine; flourish'd about the end of this Century.
His Genuine Works are,
A Defence of the Preheminence of his Order, against that of the Friars Minors.
A Treatise of the Mounts of Piety.
A Quadragesimal, and predicable Questions.
GABRIEL BIEL.
A Canon-regular; flourish'd from 1480, to 1494, died a little while after.
His Genuine Works, &c. are
A Commentary upon the Master of the Sentences, and other Works; whereof see the Catalogue, p. 98.
AUGUSTINE PATRICIUS.
A Canon of Seena; flourish'd about the end of this Century.
His Genuine Works, &c.
An History of the Councils of Basil and Florence.
A Relation of the Assembly at Ratisbon.
JOHN BAPTISTA SALVIS, or of SALIS.
Or of the Order of Friars Minors; flourish'd from 1480, and died after 1494.
His Genuine Work is,
A Summary of Cases of Conscience, entitled *Summa Baptisiana.*
PACIFICUS of NOVARA.
Of the Order of Friars Minors; flourish'd about the end of this Century.
His Genuine Works, &c. are
A Summary of Cases of Conscience, and other Treatises of Morality.
ANGELUS de CLAVASIO.
Of the Order of Friars Minors; flourish'd about the end of this Century, and died in 1495.
His Genuine Works, &c. are
A Summary of Cases of Conscience, and other Moral Works.
JOHN BAPTISTA TROVAMALA, or NOVAMALA.
Of the Order of Friars Minors; flourish'd at the end of this Century.
His genuine Works which now remain, are
A summary of Cases of Conscience, entitled, *The little Rose.*
JOHN LOSSE.
A Benedictine Monk: flourish'd at the End of this Century.
His genuine Work is,
A Continuation of the History of the Bishops of Liege written by John of Stavella.
CHARLES FERNAND,
A Benedictine Monk; flourish'd about the End of this Century, and died in 1494.
His genuine Works, &c. are
Moral, and Ascetic Works; whereof see the Catalogue, p. 76.
JOHN FERNAND,
Flourish'd at the End of this Century, and the Beginning of the next.
His genuine Works, &c.
Hymns and Sermons.
MARSILIUS FICINUS,
A Canon of Florence; was born in 1433, on the 19th of October, died in 1499.
His genuine Works which remain, are
A Treatise of the Christian Religion.
Eighteen Books of the Immortality of the Soul.
Other Treatises; whereof see the Catalogue, p. 76.
JOHN of CIRCI,
Abbot of Balerna; was chosen General of the Order of Cistercians, in 1456, died in 1503.
His genuine Works, &c. are
An Abridgement of the Saints of his own Order.
A History of the Privileges of the same Order.
WERNERUS ROLWINK of LAER,
A Carthusian; flourish'd at the End of this Century, and died in 1502, aged 77 Years.
His genuine Works, &c. are
A Chronicle.
The Paradise of Conscience.
A Treatise of the Eucharist.
A Sermon upon St. Benedict.
His Works that are lost.
See the Catalogue of them, p. 76.
BERNARD of AQUILA.
Of the Order of Friars Minors; flourish'd at

of the Ecclesiastical Writers.

the End of this Century, and died in 1503. aged 83. Years.
His genuine Works, printed and not printed, See the Catalogue of them, p. 76.
ANTHONY of BALOCHE.
 Of the Order of Friars Minors; flourished at the End of this Century.
His genuine Works which remain, are
 Quadragesimal's, and Treatises of Vertues.
BERNARDIN of TOME.
 Of the Order of Friars Minors; flourished at the End of this Century, and died in 1494. on the 28th of September.
His genuine Works, &c. are
 A Treatise of the Manner of Confession. Sermons.
BERNARDIN de BUSTIS.
 Of the Order of Friars Minors; flourished about the End of this Century, and died in 1500.
His genuine Works, &c. are
 The Office of the Virgin. Many Sermons.
ROBERT CARACCIOLI.
 Bishop of *Aquila*; flourished about the End of this Century, and died in 1493.
His genuine Works are,
 Sermons and other Treatises.
MICHAEL MILAN.
 Of the Order of Friars Minors; flourished at the End of this Century.
His genuine Works, &c.
 Sermons and Works of Morality.
ALEXANDER VI.
 Pope; promoted to the Holy See in 1492. died in 1503.
His genuine Works, &c.
 Many Letters and Bulls in the Annals, the *Bullarium*, and in the Life of Cardinal *Ximenes*.
 The Buckler of the Defence of the Faith of the *Roman Church*, printed at *Strasburg*, in 1497.
ROBERT GAGUIN.
 General of the Order of the Holy Trinity; was chosen General of his Order, May the 22d, in 1501.
His genuine Works, &c.
 Annals of the History of *France*. Theological Treatises; whereof see the Catalogue, p. 77.
FELINUS SANDEUS.
 Bishop of *Lucca*; flourished from 1464. was made Bishop in 1479. died in 1503.
His genuine Works, &c.
 A Commentary upon the Decretals. Other Treatises of Law.
STEPHEN BRULEFER.
 Of the Order of Friars Minors; flourished about the End of this Century, and died after 1500.
His genuine Works, &c.
 Treatises of Theology; whereof see the Catalogue, p. 100.
VINCENT of BANDELLE.
 Of the Order of Friars Preachers; flourished at the End of this Century; was made General of his own Order in 1501. and died in 1506. aged 70 Years.
His genuine Works which remain, are
 A Treatise of the immaculate Conception of the Virgin.
 Treatises of Monastical Discipline.
JOHN NAUCLER.
 Rector of *Tubinga*; flourished at the End of this Century, and the Beginning of the next.
His genuine Work is;
 An universal Chronicle, to 1500.
JOHN PALEONYDORUS.
 Of the Order of *Carmelites*; flourished till the Year 1503.
His genuine Work is,
 A History of his own Order.
OLIVER MAILLARD.
 Of the Order of Friars Minors; flourished at the End of this Century, and died in 1502.
His genuine Works &c.
 Sermons.
MICHAEL FRANCIS.
 Bishop of *Saluces*; flourished at the End of this Century, and died in 1502.
His genuine Works, are
 Works of Piety; whereof see the Catalogue, p. 77.

NICOLAS SIMON.
 Of the Order of *Carmelites*; flourished at the End of this Century, and died in 1511.
His genuine Works are,
 A Commentary upon the 2d Book of the Decretals.
 A Treatise of the Pope's Power. Questions. Sermons.
JAMES SPRINGER.
 Of the Order of Friars Preachers; flourished at the End of this Century.
His genuine Works, &c.
 A Treatise against the Art of Magick. A Treatise upon the Rosary.
HENRY INSTITOR.
 Of the Order of Friars Preachers; flourished at the End of this Century.
His genuine Work is,
 A Treatise of the Pope's Power.
JOHN RAWLIN.
 A Benedictine Monk; was born in 1488. made Doctor of *Paris* in 1479. became a Monk in 1497. died on the 6th of February, in 1514. aged 71 Years.
His genuine Works which remain, are
 Sermons, and other Works.
JOHN de la PIERRE.
 A *Carthusian*; flourished at the End of this Century.
His genuine Works, &c.
 Divers Works of Discipline and Morality; whereof see the Catalogue, p. 77.
JOHN TRITHEMEUS.
 A Benedictin Abbot; was born in 1462. chosen Abbot of *Spanheim* in 1483. died in 1518. on the 13th of December.
His genuine Works, &c.
 See the Catalogue of them, p. 78.
JEROM SABONAROLA.
 Of the Order of Friars Preachers; was born in 1452. entered into his Order in 1474. and died in 1478.
His genuine Works which remain, are
 Moral and Ascetic Works; whereof see the Catalogue, p. 78.
ÆLIUS ANTHONY LEBRIXA,
 or **NEBRISSENSIS.**
 A Spanish Doctor; was born in 1444. flourished from the Year 1470. and died in 1522. the 11th of July.
His genuine Works, &c. are
 The History of King *Ferdinand*.
 A Work upon the Bible, entitled, *Quinquagesima*.
 Notes upon the Offices of the Church.
JOHN FRANCIS PICUS
 of **MIRANDULA.**
 Flourished at the End of this Century, and the Beginning of the next, and died in 1533.
His genuine Works, &c. are
 See the Catalogue of them, p. 74.

Of the Sixteenth Century.

JOHANNES REUCHLINUS, alias **CAPNIO.**
 Born in the Year 1459. died in 1521. Page 279. &c.
His Works.
 An Advice concerning the Suppression of the *Talmud*.
 An Ocular Mirrour.
 An Apology for the Ocular Mirrour.
 A Treatise of the wonderful Word.
 A Treatise of the Cabalistic Art.
 The Art of Preaching.
 A Version of the seven Penitential Psalms.
 A Latin Translation of *Eusebius's* Books of the Life of *Constantine the Great*.
JACOBUS ALMAINUS, or **AILMAN.**
 Doctor of Divinity of the Faculty of *Paris*, in 1511. died in 1515. p. 281.
His Works.
 A Commentary on the third Book of Sentences
 A Commentary concerning Penance.
 Expositions of *Robert Halcot's* Books of Sentences.
 An Evening Lecture concerning Natural, Civil and Ecclesiastical Dominion.
 A Treatise of the Authority of the Church and Councils against *Cajetan*.

Logics, Physics, and four Treatises of Morality.
JACOBUS HOGOSTRATUS.
 Of the Order of Preaching Friars, died the 21. of January, 1527. p. 286.
His Works.
 Destruction of the *Cabala*.
 A Dialogue concerning *Reuchlin's* Case.
 The Proceedings and Sentences pronounced against *Reuchlin*.
 Six Books of Conferences against *Luther*.
 A Dialogue concerning the Worship and Invocation of Saints.
 A Treatise of Christian Liberty.
 A Treatise of Purgatory.
 A Treatise of Faith and Works.
 A little Treatise against the eight Blasphemies of the *Lutherans*.
 The Pearl of Moral Philosophy.
 A Discourse against Inchantments and Concubinary Priests.
DESIDERIUS ERASMUS.
 Born the 27. of October, in the Year 1465. or 1466, or 1467. entered into Order of *Canons Regulars*, when he was about seventeen or eighteen Years of Age, ordained Priests 1492. lived some Years at *Paris*, went into *Italy*, where the Pope dispensed with his Vows; came to make his ordinary Residence at *Basil*, about the Year 1512. left that place in 1529. and retired to *Fribourg*, returned to *Basil* and died there the 12. of July, 1536. p. 287.
His Works.
 Nine Volumes in *Folio*, of which, the two first and the fourth, contain Discourses that do not relate to Ecclesiastical Matters.
 The III. Tome contains his Epistles, many of which are concerning Ecclesiastick Matters.
 The V. Tome contains Treatises of Piety, namely, A Manual for a Christian Soldier.
 A Discourse to exhort People to embrace Virtue.
 Of true Divinity.
 An Exhortation to the Study of Christian Philosophy.
 Of the right manner of confessing.
 An Explication of some Psalms.
 Of the Purity of the Church of Jesus Christ.
 A Discourse of Mercy.
 A Consultation concerning the War against the *Turks*.
 Of Church Union.
 A Symbol or Catechism.
 A Comparison betwixt a Virgin and a Martyr.
 A Sermon concerning the Child Jesus.
 A Letter of Consolation to Virgins.
 Instructions concerning Christian Marriage.
 The Christian Widow.
 Ecclesiastes.
 Of the Fear of Jesus Christ.
 Of the Contempt of the World, with some other little Treatises of Devotions.
 The VI. Tome contains the Version of the new Testament with Notes.
 The VII. his Paraphrase on the whole New Testament.
 The VIII. *Erasmus's* Translations, with many of the Works of *St. Chrysostom*, *St. Athanasius*, *Origen* and *St. Basil*.
 The IX. his Apologies and Treatises of Personal Contents, such as
 An Apologetical Letter to *Dorpius* for his Treatise of Folly.
 An Apology against Father *Stapulensis*.
 An Answer to *Latomus* concerning the Study of the Languages.
 An Answer to *Clibetanus* in Defence of his Treatise of Marriage.
 An Apology for this Translation, *In principio erat Sermo*.
 Three Apologies against the Notes of *Edward Lee*.
 An Answer to *James Lopez Stunica*, concerning several Passages of Scripture.
 A Discourse against *Carranza*, concerning three Passages of Scripture, and concerning these Words, *We shall rise again*.
 A Computation of the Errors in *Natalis Bedda's* Censure against *Erasmus*, on several Passages of Scripture.
 An Answer to *Bedda's* Notes.
 An Apology against the invectives of *Sutor*, with two Additions, the one against the

A Table of the Works

same Author's Antapology, the other against *Elifovius's* Writings.
Declarations against the Divines of *Paris*.
Apologies for several Points of Doctrine and Discipline, contained in the Articles of the Censure against *Erasmus*.

A Treatise concerning Divorce.
An Answer to the Questions proposed by a young Man concerning the Scripture.

An Apology to some Monks of *Spain* concerning some Passages of Scripture.

An Answer to the Exhortation of *Albertus Pius*, Prince of *Carpi*, and to his twenty four Books concerning several Points of Doctrine and Discipline.

A Treatise of Free-Will, and of Human Laws.

Two Books, intituled, *Hyperaspistes*, in Defence of that Treatise.

An Answer to a Letter from *Luther*.

A Refutation of a Libel, intituled, *An Agreement betwixt the Opinions of Luther and Erasmus concerning the Lord's Supper*.

A little Treatise against the *Pseudo Evangelici* concerning the Reformation.

A little Treatise to the Friars of *Germany*.

A Spunge against *Ulricus Huttenus*.

A little Treatise against a Man in a Fever, or against *Lewis Carvajal*.

An Advertisement against Lying or Calumny.

A Treatise of the *Anti-Barbari*.

A Discourse against the proud Jay's.

An Answer to *Peter Curius*.

Cardinal **RAIMUNDUS PERALDUS**,

Entered in *Navarre* College, in the Year 1471. went to *Rome*, was sent Nuncio into *Germany* in 1489. made Bishop of *Gurk* and in the Year 1493. created Cardinal by Pope *Alexander VI.* Legate in *France*, and *Germany*, and afterwards at *Perugia*, and at last at *Viterbo*, where he died the 5th of *September*. 1505. being seventy Years of Age. 341.

His Works.

A Book of the Eminency of the Sacerdotal Dignity, above the Kings of the Earth.

Acts of what he did at *Lubeck* and in *Denmark*.

A Letter concerning the Relicks which he sent to the College of *Navarre*.

Some other Letters.

JOHANNES PAULINUS.

Doctor of Divinity of the Faculty of *Paris*, and a Benedictin Monk.

Born *An.* 1443. received the Doctor's Cap in 1479. Benedictine Monk in 1497. died the 6th of *February*. 1514. being seventy one Years of Age, 342.

His Works.

Sermons for *Advent*, for all the Sundays in the Year, for *Lent*, and for the Festivals of the Saints.

Sermons upon Penance, intituled, *Itinerarium Paradisi*.

Sermons on the Eucharist.

The Doctrinal concerning the three kinds of Death, natural Death, the Death of Sin, and eternal Damnation.

A Conference in the Chapter of *Clugny*, concerning the Establishment, Augmentation, and Re-establishment of Religious Perfection.

A Discourse concerning the Reformation of the Clergy.

JOHANNES BAPTISTA SPAGNOLUS, Surnamed the *Mantuan*, of the Order of the *Carmelites*.

Born in the Year 1448. made General of his Order in 1512. which Office he resigned in a little time, and died the 20th of *March*. 1516. p. 358.

His Works.

See the Catalogue of his Poetical Works that relate to Ecclesiastical Matters, p. 358.

GAUFRIDUS BOUSSARDUS,

Doctor of Divinity of the Faculty of *Paris*, came to study in *Navarre* College in 1456. being seventeen Years of Age: took his degree of Doctor in 1489. made Chancellor of the University of *Paris* about the Year 1515. quitted that Dignity, and retired to *Mons* in 1518, and died there in 1520. p. 346.

His Works.

A Treatise of the Contingency of Priests, whether the Pope can dispense with their Celibacy.

An Explication of the Sacrifice of the Mass. A new and profitable Exposition of the seven Penitential Psalms, with a Preface concerning his own Life.

A Sermon preached before Pope *Julius II.* Orders and Rules for Ladies and Women of all Ranks, who purpose to live in the World according to the Will of God.

An Edition of *Ruffinus's* Ecclesiastick History, and of *Bele's* Commentary on *St. Paul*, with a Judgment on this last Work.

JOHANNES LUDOVICUS VIVES.

Studied and flourished at *Louvain* in the beginning of the 16th Century. In 1522

He was called to *England* to attend the Princess *Mary*, the Daughter of King *Henry VIII.* He returned to *Flanders*, and lived at *Bruges*, where he died in 1536. or 1537. according to some, and in 1541. or 1542. according to others, being 48. Years of Age, p. 347.

His Works.

A Commentary on *Augustine's* Books *De Civitate Dei*.

Five Books of the Truth of the Christian Religion.

The Triumph of Jesus Christ.

The Elogy of the Blessed Virgin.

Meditations or Paraphrases on the seven Penitential Psalms.

The Soul's Exercises to God.

A Commentary on the Lord's Prayer.

Daily Prayers or Meditations.

A daily Office concerning the sweating of Jesus Christ.

A Sermon on the same Subject.

Three Books of the Soul and Life.

A Treatise of the Duty of a Husband.

A Treatise concerning the Instruction of a Christian Wife.

A Treatise of the Relief of the Poor.

A Treatise of Community of Goods.

Four Books of the Agreement of Mankind.

An Introduction to true Wisdom.

A Treatise of Pacification.

A Treatise of masked Virtue.

Of the Condition of Christians under the Turk.

Of the War against the Turk.

Of Prosperity and Adversity.

And other Works concerning the *Belles Lettres*, and Rhetoric and Morality.

CLAUDIUS SYSELIUS,

Archbishop of *Turin*, from Master of the Requests, he was elected Bishop of *Marseilles*, in 1509. took Possession of that Bishoprick in 1515. translated to the Archbishoprick of *Turin*, *An.* 1517. died the first of *June*, in the Year 1520. 349.

His Works.

A Treatise against the *Waldenses*.

Three Books of Divine Providence.

A Treatise of the three Estates of a Traveller, or a Moral Commentary on the first three Chapters of *St. Luke's* Gospel.

A Treatise of the Duty of Kings.

A Treatise of the State of *France*.

History of King *Lewis XII.*

Many *French* Translations of the Ancients, and among the rest, one of *Eusebius's* Ecclesiastical History.

SILVESTER MOZOLINUS or **MAZOLINUS**, Surnamed *de Prierio*; of the Order of Preaching Friars, in 1513. made Master of the sacred Palace, and afterwards General of his Order, died the 20th. of *October*. 1520. p. 357.

His Works.

Luther's Errors and Arguments refuted.

A Moral Sum called the *Silvestrine* Sum.

A Defence of the Doctrine of *Thomas Aquinas*, and the Mallet of the *Scotists*.

Sermons on the Epistles and Gospels for the Seasons, and the Festivals of Saints throughout the Year, under the Title of *The Golden Rule*.

A Treatise of Sorcerers, and of Wonders wrought by Devils.

A Treatise of Exorcisms.

Several other Treatises of Piety. See the Catalogue of them, 378.

PAULUS CORTESIUS

Apostolical Proto-Notary, flourish'd in the be-

ginning of this Century under the Pontificate of Pope *Julius II.* p. 358.

His Works.

A Commentary on the Books of Sentences. A Treatise of the Dignity of the Cardinals.

Jacobus Wimpfelingius.

Born *An.* 1449. died the 17th of *November*. 1528. p. 385.

His Works.

A Treatise of the Authors of the Hymns.

A Treatise of Purity.

An Apology concerning *St. Augustine's* being a Monk.

An Agreement betwixt the Parish Priests, and the Mendicant Friars.

A Sermon concerning the Holy Ghost.

A Treatise of the Education of Youth.

Several other Treatises. See the Catalogue of them, p. 359.

Elis Antonius de Lebriza, or *Nebriensis*, Born in the Year 1444. flourish'd from the Year 1470. died the 2d. of *July*. 1522. 361.

His Works.

A Collection of Critical Observations on many Passages of the Bible, intituled *Quinquagena*.

Some other Discourses on Ecclesiastical and Prophane Subjects. See the Catalogue of them, 362.

Thomas de Vio.

Surnamed *Cajetan*; of the Order of Preaching Friars, and Cardinal. Born in the Year 1469. entred very young into the Order of *St. Dominic*, elected General in 1580. sometime after made Archbishop of *Palermo*, created Cardinal in 1517. by Pope *Leo X.* who upon the 13th of *April*. 1519. gave him also the Bishoprick of *Cajetan*.

Cajeta. The same Year he sent him Legate into *Germany*, against *Luther*, and in 1523. he was sent Legate into *Hungary*, died at *Rome* the 16th of *August*. 1534. being sixty five Years and twenty nine Days of Age, p. 363.

His Works.

Commentaries on the Old and New Testament, excepting the Song of *Solomon*, and all the Prophets, (except the three first Chapters of *Isaiah*) and the Revelation; together with a Version of the Bible.

A Treatise, intituled, *Breakfasts on the New Testament*, containing the Explication of 64 Passages.

A Commentary on *Aquinas's* Sums.

Some little pieces concerning the Pope's Authority, Indulgences, the Sacraments, and several other Questions of Doctrine and Discipline, and Morality, divided into three Parts. See the Catalogue, and the Subjects of them, from p. 364. to p. 367.

MATHIAS UGONIUS.

Bishop of *Famagusta*, flourish'd in the beginning of the Sixteenth Century, p. 368.

His Works.

A Treatise of the Patriarchal Dignity.

A Treatise of Councils, intituled, *Synodia, Ugonia*.

CHRISTOPHER ILLYRICUS.

Nobleman of *Venice*, elected Archbishop of *Corfu*, flourish'd about the Year 1520. p. 369.

His Works.

An Edition of the *Ordo Romanus*.

A Treatise of the Pope's Authority.

Exercitations on the first seven Psalms, and a Discourse on the twelfth.

THOMAS ILLYRICUS.

Of the Order of Friars Minors, flourish'd under the Pontificates of Pope *Leo X.* and *Adrian VI.* p. 369.

His Works.

The Shield of the Catholic Church.

A Treatise of the Keys of the Church.

A Treatise of the Pope's Power.

A Refutation of some of *Luther's* Conclusions.

A Declamation against bad Christians, and concerning the Duty of Prelates.

HENRICUS CORNELIUS MAGRIPPA.

Doctor of Law, and Medicine, born the 14th of *September*. 1486. turned Soldier, took his Degrees of Doctor of Law and Medicine, read Lectures in several Countries,

of the Ecclesiastical Writers.

and at last died at *Grenoble* in 1535, p. 371.

His Works.

A Treatise of the Uncertainty and Vanity of Arts and Sciences, and of the Excellency of the Word of God.

A Complaint against, and an Answer to the Censure of the Divines of *Louvain*.

A Treatise of the three ways of knowing God.

A Treatise of the Study of the Heathen Theology.

An Answer to *Cateline* the Cordelier.

A Declamation concerning the Nobility and Preeminence of the Female Sex.

A Treatise of Original Sin.

A Treatise of the Sacrament of Marriage.

A Sermon concerning the Monastick Life.

A Sermon concerning the finding of *St. Anthony's* Relicks.

A Treatise concerning *St. Anne's* being but once married, with an Answer to *Faber* on that Subject.

Letters and other profane Works.

JOHN FISHER.

Bishop of *Rocheſter* and Cardinal, born about the Year 1455, flourish'd in the Reigns of *Henry VII.* and *Henry VIII.* Kings of *England*, made Prisoner in 1534, and then nam'd Cardinal by *Pope Paul III.* beheaded the 22^d of *June*, 1535, p. 378.

His Works.

A Defence of King *Henry VIII's* Treatise of the seven Sacraments.

A Refutation of *Luther's* Defence of the 41 Propositions censured by *Pope Leo X.*

Five Books of the real Presence of the Body and Blood of *Jesus Christ* in the Eucharist, against *Oecolampadius*.

A Treatise of the Authority of the Priesthood against *Luther*.

A Treatise against *Velenus* concerning *St. Peters* being at *Rome*.

A Discourse against *Luther's* Writings.

Three Books concerning one only *Magdalen*.

A Moral Commentary on the seven Penitential Psalms.

Two Sermons, one concerning our Saviours Passion, and the other concerning Righteousness of Christians.

A Treatise of the means of attaining to Sovereign Perfection.

A Discourse concerning Charity.

A Treatise concerning Prayer, and some Paraphrases on some Psalms.

Sir THOMAS MORE.

Chancellor of *England*, made Chancellor in 1529, after having passed through many Offices. He resigned that Office in 1531, beheaded the 6th of *July*, 1535, p. 380.

His Works.

Utopia.

An Answer to what *Luther* had writ against the King of *England*.

An Explication of the Passion of *Jesus Christ*. The History of *Richard III.* King of *England*.

A Discourse of Comfort in Tribulation.

Prayers taken out of the Book of *Psalms*.

JOHANNES DRIEDO.

Doctor of *Louvain*, took his Degrees in 1512, afterwards Professor of Divinity at *Louvain*, Curate of *St. James's* and of *St. Peter's* in the same town, died the 4th of *August*, 1535, p. 381.

His Works.

Four Books concerning the Holy Scripture, and the Doctrines of the Church.

A Treatise of the Agreement of Free-will and Predestination.

A Treatise of Grace and Free-will.

A Treatise of the Captivity and Redemption of Mankind.

A Treatise of Christian Liberty, in three Books.

PHILIPPUS DECIUS.

A Doctor of Law, honoured with that Dignity when he was but two and twenty Years of Age, professed the Canon-Law there, and afterwards at *Sienna* and *Pavia*. Being expelled out of that Town, he retired to *France*, returned to *Pisa*, and went afterwards to *Sienna*, where he died in 1535, being 81 Years of Age, p. 385.

His Works.

A Commentary on the Decretals.

An Argument for the Authority of the Church.

A Discourse in Defence of the Council of *Pisa*.

NATALIS BEDDA.

Doctor of Divinity of the Faculty of *Paris*, flourish'd under the Reign of *Francis I.* in 1536, he was banished to *Mount St. Michel*, where he died soon after, p. 386.

His Works.

A Treatise of one only *Magdalene*.

Two Books against *Faber Stapulensis*, his Commentaries on *St. Paul's* Epistles: And a Third Book against *Erasmus's* Paraphrase.

An Apology against concealed Lutherans.

An Apology for *St. Anne's* Daughters and Nephews.

The Re-establishment of the Benediction of the Paschal Wax-Taper.

A Confession of Faith.

JACOBUS FABER STAPULENSIS.

Flourished in the beginning of the Century, in the University of *Paris*, retired to *Meaux*, and afterwards to *Blois*, and at last to *Nerac*, where he died in 1537, being very old, p. 386.

His Works.

Commentaries on the *Psalms*, the Gospels, *St. Paul's* Epistles, and the Canonical Epistles.

The *Psalter* in five Columns.

A Treatise concerning three *Magdalen's*.

A little Treatise against *Erasmus*.

PETER SUTOR.

Doctor of Divinity of the Faculty of *Paris*, and afterwards a *Carthusian*, died the 18th of *June*, 1537, p. 387.

His Works.

An Apology for the Vulgate.

An Apology against *Erasmus*.

A Treatise of the Translation of the Bible, and of the Condemnation of the new Versions.

A Treatise of the Power of the Church.

A little Treatise of *St. Anne's* three Marriages.

A little Treatise against the *Anticomarites*.

Two Books of the *Carthusian* Life.

EUSTACHIUS de ZICHEN.

Surnamed *Rivius*; of the Order of preaching Friars, and Doctor of Divinity of the Faculty of *Louvain*, flourish'd in the beginning of this Century, died the 16th of *April*, 1538 p. 387.

His Works.

A Treatise of the seven Sacraments.

A Refutation of the Errors condemned by the Faculties of Divinity of *Louvain* and *Cologne*.

A little piece against the fifth Chapter of *Erasmus's* Manual.

HIERONYMUS HANGESTUS.

Doctor of Divinity of the Faculty of *Paris*, died the 8th of *September*, 1538, p. 387

His Works.

A Treatise concerning Universities against *Luther*.

A Treatise of the Possibility of keeping the Commandments, likewise against *Luther*.

An Antilogy against the false Christs.

A Treatise concerning the Eucharist.

Treatises of Morality.

JOHANNES LANSPERGIUS.

A *Carthusian*; died the 3^d of *August*, 1539, in the thirtieth Year of his Profession, p. 388.

His Works.

Some Spiritual and Moral Treatises; of which see the Catalogue, p. 388.

JOHN MAJOR.

Doctor of Divinity of the Faculty of *Paris*, taught in *Montague* College, about the end of the fifteenth Century, took his Degrees of Doctor in 1505, died about the Year 1540, being sixty two Years of Age, p. 388.

His Works.

A Commentary on the Four Books of the Master of Sentences.

A Literal Exposition of *St. Matthew's* Gospel, with the Resolution of a Hundred and eight Doubts.

Six Books of the History of *Scotland* and *England*.

The great Mirrour of Examples.

JACOBUS MERLINUS.

Doctor of Divinity of the Faculty of *Paris*,

and great Penitentiary of the Church of *Paris*, took his Degrees in 1499, made Penitentiary of the Church of *Paris* in 1525, was made a Prisoner in 1527, and banished to *Nantes* in 1529, returned to *Paris* in 1530, died in 1541, p. 388.

His Works.

An Apology for *Origen*, prefixed to the Edition of that Father's Works.

Three Editions of the Councils.

Editions of the Works of *Richard de sancto victore*; of *Petrus*, and of *Durandus Bleſensis de sancto Porciano*.

Six Homilies on the Anunciation of the blessed Virgin.

GASPER CONTARENUS.

Cardinal; Bishop of *Belluno*, created Cardinal in 1536, he died in 1542, being 59 Years of Age, p. 389.

His Works.

A Treatise of the Immortality of the Soul, against *Pomponacius*.

Four Books of the Sacraments of the Church.

Scholia upon *St. Paul's* Epistles.

Two Books of the Duty of Bishops.

A Summ of the Councils.

A Treatise of the Pope's Power.

A Catechism,

A Refutation of some of *Luther's* Articles.

A Treatise of Justification, Free-will, and Predestination.

An Explication of the Psalm *ad te levavi*.

JODOCUS CLICHTOVÆUS.

Doctor of Divinity of the Faculty of *Paris*, took his Degrees in 1506, died the 22^d of *September*, 1543, p. 389

His Works.

Anti-Luther.

A Defence of the Church against the *Lutherans*.

A Defence of the Council of *Sens*, in the Year 1528. Entitled, *An Abridgment of the Truths that relate to Faith*, against *Luther's* erroneous Assertions.

A Treatise concerning the Eucharist, against *Oecolampadius*.

A Treatise of the worshipping of Saints. *Elucidatorium Ecclesiasticum*, concerning the Office of the Church.

A Treatise concerning the Lives and Manners of Priests.

A Preface to a Treatise of *Faber Stapulensis*, concerning the three *Magdalen's*, and an Apology for that Work.

Two Books concerning the Purity of the blessed Virgin.

Concerning the blessed Virgin's Grief at the Passion of *Jesus Christ*.

A Discourse on the Assumption and the Anunciation of the blessed Virgin.

A Treatise of the Necessity of *Adam's* Sin.

A Treatise of Nobility.

Of the Duty of Kings.

Of War and Peace.

A Commendation of the monastick State.

An Elogy of Apostles and apostolic Men.

The Elogy of the Patriarchs, *Joseph*, *David* and *Tobit*.

A Collection of Sermons and Homilies.

A Supplement of *St. Cyril's* Commentary on *St. John's* Gospel.

An Edition of *Cesarius of Arles's* Sermon.

A Commentary on *St. John Damascen*.

Philosophical Works.

JOANNES FABER.

Bishop of *Vienna* in *Austria*, died in the Year 1541, p. 391.

His Works.

The Hammer of the Hereticks, and several other Treatises of Controversy. See the Catalogue of them p. 391.

Homilies.

A Treatise of the Eucharist in Form of Homilies.

JOANNES ECKIUS

Professor at *Ingolstadt*, began to dispute against *Luther*, in 1519, and continued to signalize himself in that Controversy, till the Year 1543, in which Year he died at *Ingolstadt*, being 57 Years of Age, p. 391.

His Works.

Several Treatises of Controversy. See the Catalogue of them, p. 392.

Chrysostomus, or six Centuries on Predestination.

A Commentary on *Haggai*.

Postils and Homilies on the Gospels.

A Discourse on the Sacraments.

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A Table of the Works

ALBERTUS PIGHIUS.

Prior of *St. John Baptist* in *Utrecht*, studied at *Louvain*, took his Degrees in the University of *Cologne*, followed Pope *Adrian VI.* into *Spain*, and to *Rome*; flourished there under his Pontificate, and under the Pontificates of *Clement VII.* and *Paul III.* he died the 24th. of *December*, 1543. p. 392.

His Works.

A Treatise concerning the Hierarchy.
An Answer to a Pamphlet of the Protestants, against the calling of the Council.
Ten Books of Free-will and Grace against *Calvin*.
A Treatise concerning the Mass.
An Apology against *Bucer's* Calumnies.
A Treatise concerning the Controversies agitated at *Ratisbonne*.
A Treatise concerning the Means of appeasing the Controversies in Religion.
Of the Celebration of *Easter*, and of the restoring of the Calendar, the Equinoxes and Solstices.

JACOBUS LATOMUS.

Doctor and Professor of Divinity at *Louvain*, flourished from the first Rise of *Luther's* Heresie, to the Year 1544. in which he died, p. 394.

His Works.

A Defence of the Censure of the Faculty of *Louvain*, against *Luther's* Articles.
A Reply to *Luther*.
A Treatise of the Pope's Supremacy.
A Treatise on several kinds of Questions.
A Treatise of the Church.
A Treatise of private Confession.
A Refutation of *Oecolampadius*.
A Refutation of the Christian Oeconomy.
Of the Study of Divinity and Languages.
An Apology for that Work.
A little Treatise against *Erasmus's* Treatise of the Means of promoting the Union of the Church.
Three Books against *William Tindal*.
Treatise of Marriage.
Treatise upon four Questions.
Answer to three Quodlibetical Questions.

FRANCISCUS de VICTORIA.

After he had studied in the University of *Paris*, was made Professor at *Salamanca*, where he died the 4th of *August* 1516. p. 396.

His Works.

Thirteen Divinity Lectures, containing some Questions concerning the Ecclesiastical and Civil Power. The King of *Spain's* Right over the *Americans*, and the Right of War. Concerning Marriage: Of the Increase and Decrease of Charity; of Temperance, of Homicide, Simony, Magic: And of the Obligation of a Man that comes to have the Use of his Reason.

FRANCISCUS VATABLUS,

Regius Professor of Hebrew, to which Office he was named in 1531. he died the 16th of *March* 1547. p. 397.

His Works.

Annotations on the Bible.
BEATUS RHENATUS.
Born in 1487. died in 1547. p. 397.

His Works.

Notes on *Tertullian*.
A Translation of two of *St. Gregory Nazianzen's* Letters.
A Preface to *Origen's* Works.
A Preface which serves for an Apology for *Azarsillus Patavinus's* Treatise.
A Discourse against the Usurpations of the Court of *Rome*, under the Title of *Licentius Evangelus*.

JACOBUS SADOLETUS.

Cardinal; Bishop of *Carpentras*, born Anno 1478. flourished under the Pontificate of *Leo X.* made Cardinal by Pope *Paul III.* in 1534. died in 1547. p. 400.

His Works.

A Commentary on the Epistle to the *Romans*.
A moral Explication of the 50th and 93d Psalms.
A Letter to the Senate and People of *Genoa*, concerning the Reformation of the Church.
An Exhortation to the Princes and People of *Germany*.
Two Books concerning the Education of Children.

A Treatise in praise of Philosophy.

Two Discourses upon the Conquest of *Hungary*, and the War against the *Turks*.
Consolations and Meditations in Adversity.
Sixteen Books of Letters.

GREGORY CORTEZ.

Cardinal; Abbot of *Mount Cassin*, flourished under the Pontificate of *Leo X.* made Cardinal by Pope *Paul III.* in the Year 1543. died at *Rome* the 21st. *Sept.* 1547. p. 402.

His Works.

A Treatise, whether *St. Peter* was ever at *Rome*.
Latin Letters.

CHRISTOPHORUS LONGOLIUS.

Sent from *Mechlin* to *Paris* to study there, when he was but nine Years of Age, studied the Law at *Vienne* in *Dauphine*, under *Philip Decius*, made a Counsellor of the Parliament of *Paris*, died the 11th of *September*, 1532. being 34 Years of Age, p. 403.

His Works.

A Discourse against the *Lutherans*.
Letters to his Friends.

JOANNES GAGNEUS.

Doctor of Divinity in the Faculty of *Paris*, flourished in *Navarre-College*, from the Year 1524. to the Year 1549. which Year he died the 25th of *December*, p. 403.

His Works.

Notes on the New Testament.
Psalms in Lyric Verse.
Editions of *Primasius's* Commentary on *St. Paul's* Epistles, of some Poems of *Alcimus Avitus*, *Marinus Victor*, and of the History of the taking of *Jerusalem* by *Collatinus*.
A Translation of the Sermons of *Guerricus*, Abbot of *Igny*.
Sermons on the last six Words of our Saviour on the Cross.

AUGUSTINUS STEUCHUS EUGUBINUS.
Of the Town of *Ugubium*, Canon-Regular of *St. Saviour's*, and Bishop of *Chisamo* in *Candia*, flourished under Pope *Leo X.* died in 1550. p. 404.

His Works.

Cosmopæia.
Commentaries on the Pentateuch, the Book of *Job*, and the Psalms.
A Treatise of the Perpetuity of Philosophy.
Two Books of the false Donation of *Constantine*.

PIERIUS VALERIANUS,
Died in 1550. being 53 Years of Age, p. 405.

His Works.

An Apology for Priests Beards.
A Treatise of the Misfortunes that befall learned Men.
The Antiquities of *Belluno*, and other profane Works.

JOANNES COCLÆUS.

A famous Polemical Divine, signalized himself by disputing and writing against the Innovators, from the Year 1521. to the Year 1550. He died in 1552. being 63 Years of Age. p. 406.

His Works.

Several Treatises of Controversy. The Catalogue and Titles of them are to be seen from p. 407. to p. 412.

FREDERICK NAUSEA.
Bishop of *Vienna* in *Austria*; flourished after the Year 1530. made Bishop in 1541. died the 6th of *Feb.* 1552. p. 412.

His Works.

Four Centuries of Homilies.
Five Books concerning Councils.
Four Discourses on the Mass.
Four Books on the End of the World.
Three Books on the last Coming of *Jesus Christ*, and other Treatises. See the Catalogue of them, p. 412.
A Treatise of wonderful Things.

From the Year 1550. to the Year 1600.

FRANCISCUS TITELMANNUS,
a Franciscan, Doctor of *Louvain*.
Flourished at *Louvain* about the Year 1530. went to *Rome* in 1537. and there turned Re-

formed Capuchin. Died *Sept.* 12. 1553. aged 46 Years. Page 681.

Works.

Paraphrase and Notes upon the Book of *Job*, the *Psalms*, the *Canticles*, *Ecclesiastes*, the Gospels of *St. Matthew* and *St. John*, the Epistles of *St. Paul*, and the Canonical Epistles.

Concerning the Authority of the Revelation. Exposition of the Ceremonies of the Mass. Treatise of the Mysteries of the Christian Faith.

Meditations upon the Exercise of Monks. Explication of the Office of the Trinity. Scholia upon *Arnaldus Bonevall's* Discourse concerning the seven Words of our Lord. ADAM SASBOUTH, a Franciscan. Born at *Delft* 1516, went into the Franciscan Order in 1544. Died *December* 1. 1553. p. 681.

Works.

Treatise upon the four Books of Sentences. Commentaries upon *Isaiah*. Discourses of the Senses of Scripture. Commentary upon *St. Paul's* Epistles, the first Epistle of *St. Peter*, and the Epistle of *St. Jude*.

Homilies and Sermons. JOHN HASSELS, Doctor of *Louvain*. Died at the Council of *Trent*, *Jan.* 5. 1551. p. 681.

Works.

Discourse concerning *Nectarius's* putting down Confession. CLAUDE GUILLAUD, Doctor of *Paris*. Flourished about the Year 1540. p. 681.

Works.

Commentaries upon the Gospels of *St. Matthew* and *St. John*, *St. Paul's* Epistles, and the Canonical Epistles. Homilies upon *Lent*.

JOHN FERUS, a Franciscan. Died at *Mentz* *Sept.* 8. 1554. p. 685. Commentaries upon several Books of Scripture; See Catalogue. p. 2. Sermons and Tracts. AMBROSIVS CATHARINUS, a Dominican, Bishop of *Conza*. Professed the Civil Law, by the Name of *Politius Lancelotus*. went into the Order of *S. Dominick* in 1515. assisted at the Council of *Trent* in 1545. made Bishop of *Minori* in 1547. and Bishop of *Conza* in 1551. died at *Naples* in 1552. p. 681.

Works.

Commentaries upon the five first Chapters of *Genesis*, *St. Paul's* Epistles, and the Canonical ones. Remarks upon *Cajetan*. Of the Prescience and Providence of God. Three Books of Predestination. Two Books of the excellent Predestination of *Jesus Christ*. Of the Glory of Good Angels, and the Fall of Evil ones. Of the Fall of Man, and of Original Sin. Three Books of the Immaculate Conception of the Blessed Virgin. Of the Consummation of the Glory of *Jesus Christ*, and of the Blessed Virgin. Of Death, the Resurrection, and a future Judgment. Of Purgatory, Hell Fire, and the Glory of the Saints. Of the State of Infants, who die without being baptized. Of the Certainty of Glory; of Invocation, and Veneration of Saints. Apology for the Truth of Faith, and Catholic Doctrine against *Luther*. Of the Certainty of Justification. Of the Immaculate Conception of the Blessed Virgin, to the Council of *Trent*. Memorial concerning Predestination. Of the Excellent Predestination of *Jesus Christ*. Of the Worship and Adoration of Images. Concerning Sacrifices, the Words of Consecration, Communion under both kinds; the Intention of the Minister, Right of Absolution in *Foro Penitentiali*, the Character impressed by the Sacraments. Of the Difference between *John Baptist's* and *Jesus Christ's* Baptism. Questions concerning Marriage. Treatise of canonical Scriptures. Of punishing Hereticks.

Of the Ecclesiastical Writers.

Of the Residence of Bishops,
Answer to a Book entituled, *The Errors of Ca-*
tharinus.
Treatise of Jewish Infant Baptism.
ISIDORUS CLARIUS, a Benedictine
Monk; Abbot of *Cejena*, and Bishop of
Foligno; born in 1495. assisted at the
Council of *Trent* in 1545. made a Bishop at
his Return. died May 28. 1555. 689.
Edition of the vulgar Version; corrected;
with Notes.
Sermons.
JOHN GROPPER, Archdeacon of *Co-*
logne, born in 1501, made Provost of the
Church of *Bonne* in 1547. assisted at the
Council of *Trent*. nominated Cardinal in
1555; which Dignity he refused, died at
Rome in 1558. *ibid.*
Works.
Catholick Institution or Instruction.
Treatise concerning the Eucharist.
JOHANNES BUNDERIUS, a Do-
minican. died at *Gaunt* June 8. 1557. 690.
Works.
Abridgment of Points of Divinity, contro-
verted between Catholicks and Hereticks.
Comparison between four Doctors of the *La-*
tin Church, and Thirty Articles disputed by
Hereticks.
Buckler of Orthodox Faith.
Treatise of Baptism against *Menno* the Ana-
baptist.
Discovery of the Impertinences of *Luther*.
Refutation of Lutheran Opinions.
ALPHONSUS de CASTRO, a Franciscan.
Nominated to the Archbishoprick of
Compostella, at *Brussels*; died without tak-
ing Possession of it, in 1558. *ibid.*
Works.
Treatise against Heresies, divided into four-
teen Books.
Three Books of the just punishment of He-
reticks.
Discourse of the Force of Penal Laws.
Twenty five Homilies upon *Psalms* 50. Twen-
ty four upon *Psalms* 31.
Commentary upon the Minor Prophets.
REGINALD POLE, Cardinal.
Born in *March* 1500; made Cardinal in 1536;
presided in the Council of *Trent* in 1545.
died Nov. 18. 1558. *ibid.*
Works.
Treatise concerning the Pope, Vicar of Jesus
Christ upon Earth.
Discourse of Councils.
Concerning the Baptism of *Constantine*, by P.
Sylvestre
Reformatio Legum.
Treatise of Ecclesiastical Union.
STEPHEN GARDINER, Bishop of
Winchester: Died Nov. 12. 1555. 692.
Works.
Of true and false Obedience.
Refutation of the Chicaneries, of the impious
Capharnites (or Sacramentarians) under
the Name of *Marcus Antonius Constantius*.
Another Discourse against the same, under
the Name of *John Withe*, Entituled, *Testi-*
monies of two hundred Authors for the Truth
of the Body and Blood of Jesus Christ in the
Eucharist.
Explication of some Passages of the Fathers,
misapplied by *Bucer*, concerning the Celi-
bacy of the Clergy.
Complaint against the impudent Pseudology
of *Bucer*.
Treatise against the Articles of *Hooper*.
PETER LISET, first President of the
Parliament of *Paris*, and afterwards Ab-
bot of *St. Victor*; left his Post of first Pre-
sident, and was made Abbot of *St. Victor*
in 1550. died June 7. 1554. Aged 72
Years. *ibid.*
Works.
Discourses concerning Tradition, Authority
of the Church, and Authority of the
Pope.
Exhortation to Judges, to do their Duty to ex-
tirpate Heresy.
Tracts of Necessity and Obligation of Ecclesi-
astical Laws; against Translations of the
SS. into vulgar Tongues: Of Auricular
Confession: Of a Monastick State: Of the
Blindness and Deceptions of the Age.
MATTHIAS BREDENBACHIUS,
Principal of a College in the Dutchy of

Cleves. died in June 1559. aged 70 Years.
p. 693.
Works.
Of Ways and Means to compose the Differen-
ces of the Church.
Two Defences of that Book.
Anti-Hypocrites.
Two Letters concerning Religion.
Commentaries upon the first LXIX *Psalms*,
and the Gospel of *St. Matthew*.
TILMANNUS BREDENBACH I-
US, (Son of the former) Doctor and Ca-
non of *Cologne*, died May 14. 1587. p. 693
Works.
Ascetical Conferences.
Insinuations of Divine Piety.
Collection of Prayers.
Of Punishments due to sacrilegious Persons.
Letter concerning the Faith.
Eysengrenius's Apology concerning the cer-
tainty of Faith.
History of *Livonia*.
RUARDUS TAPPERUS, Chancellor
of the University of *Louvain*; died March
2. 1559. Aged 71 Years. *ibid.*
Works.
Defence of twenty Articles of the Faculty of
Divinity of *Louvain* against the *Luthe-*
rans,
Ten Theological Discourses.
Memorial concerning the Causes of the He-
resies of *Germany*.
Quodlibetical Questions concerning the Ef-
fects of Custom.
TACITUS NICOLAUS ZEGERUS,
a Franciscan. died at *Louvain*, Aug. 26.
1559. p. 694.
Works.
Rectifications or Corrections upon the New
Testament. (a)
Notes upon the New Testament.
Concordance of the New Testament.
Translation of *Herental's Speculum vite Hu-*
mana; and of *Florentius of Haerlem's Way*
of Life.
ALOISIUS or LUDOVICUS LIP-
POMANNUS, Bishop of *Bergamo*
Employ'd in several Negotiations. died Aug.
14. 1559. p. 694.
Works.
Catena's of Greek and Latin Fathers upon *Ge-*
nesis, *Exodus*, and the first ten *Psalms*, with
Extracts upon the rest.
Collection of Lives of Saints, in Eight Vo-
lumes.
Confirmation of Catholick Dogmes, with an
overthrow of all the Foundations of Mo-
dern Hereticks.
Familiar Explication of the Creed.
JOACHIMUS PERIONIUS, a Bene-
dictine Monk of *Cormery*: Died in 1559.
ibid.
Works.
Theological Topicks,
Several Latin Versions of the Writings of the
Greek Fathers.
Of the best way of translating ancient Au-
thors.
ROBERTUS CENALIS, Bishop of *Au-*
ranches.
Commenced Doctor of *Paris* in 1513. nomi-
nated to the Bishoprick of *Venice* in 1530;
then to that of *Riez*; and lastly to that of
Auranches in 1532. died April 27. 1560.
p. 69.
Works.
History of *Frante*, in two Tomes.
Antidote against the Interim.
Treatise of the two Swords.
Catholick Axiom, to prove that we ought to
have no Conferences with Hereticks.
Catholick Axiom, in defence of Celibacy.
Axiom concerning Divorce.
Plucking of the Sycophantick Mask of the Im-
piety of *Calvin*.
Method to repress the Fierceness of Hereticks.
Of the Measures of liquid Bodies, with a just
Reduction of Weights and Measures.
DOMINICO SOTO, a Dominican,
Born in 1494. Taught at *Salamanca*, and
elsewhere: Assisted at the Council of *Trent*,
chosen to be Confessor to *Charles V.* died at
Salamanca Dec. 6. 1560. *ibid.*
Works.
Commentary upon the Epistle to the Ro-
mans.

Commentary upon the fourth Book of *Senten-*
ces.
Discourse of Justice and Right.
Of Nature and Grace in three Books.
Refutation of Answers to *Catharinus*.
MATTHEW ORY, a Dominican.
Flourished about the Year 1540. p. 696.
Works.
Discourse against Hereticks.
MELCHIOR CANUS, a Dominican, Bi-
shop of the *Canaries*.
Taught Divinity with Reputation at *Salaman-*
ca, after the Year 1546. Assisted at the
Council of *Trent*: Made Bishop in 1552;
left his Bishoprick, and died some time af-
ter the Year 1560. *ibid.*
Works.
Theologicall Places.
Of Sacraments in general.
Six Lectures of Penance.
JOHANNES BAPTISTA FOLEN-
GIUS, Prior of *St. Justina's* Monastery at
Padua; died Octob. 4. aged 60 Years.
p. 699.
Works.
Commentaries upon the *Psalms*, and the two
Epistles of *St. Peter*.
JOHANNES ARBOREUS,
Doctor of the *Sorbonne*. Flourished about
the Year 1550. *ibid.*
Works.
Theosophia.
Commentaries upon *Ecclesiastes*, *Canticles*, *Pro-*
verbs, the four Gospels, and the Epistles of
St. Paul.
Exhortation to Penance.
Method of Confession, and some other Asce-
tical Tracts.
BARTHOLOMÆUS CAMERARI-
US, President of the Royal Chamber at
Naples, flourished till about the Year 1560.
died at *Naples* 1564. p. 699.
Works.
Of Grace and Free will.
Three Dialogues of Fasting, Prayer, and Alms-
deeds.
Two Dialogues of the Fire of Purgatory.
BARTHOLOMÆUS LATOMUS,
Royal Professor at *Paris*, born in the Year
1485. taught at *Trier* about the Year 1520.
called to *Paris* in 1534. returned into *Ger-*
many in 1540. concerned himself with Po-
lemicks, died in 1566. p. 700.
Works.
Answer to *Bucer* about Communion under one
kind, Invocation of Saints, Celibacy of
the Clergy, and the Authority of the
Church.
Second Answer to *Bucer*.
Of Learned Simplicity, of the Use of the Cup,
and of the Holy Sacrifice of the Mass.
Another Tract of the Eucharist, and the Sa-
crifice.
Answer to *Dathenus*, a Franciscan Apostate.
Letters concerning Schism.
GEORGE CASSANDER,
Died Feb. 8. 1566. Aged 52 Years 5 Months
and 10 Days. *ibid.*
Works.
Liturgica, with Observations.
Collection of Hymns and Collects, with Ob-
servations.
Two Treatises of Infant Baptism.
Of the State of Infants that died unbapti-
zed.
Of the Duty of a pious Man, who truly loves
Peace in differences of Religion.
Dialogue in Defence of that Book.
Consultation upon controverted Points in Re-
ligion.
Of the restoring Communion under both
kinds.
Catalogue of the Illustrious Men of the Old
Testament.
Letters.
Two Conferences with Anabaptists.
Edition of the Works of *Vigilius* Bishop of
Trent, *Honorius* of *Autun*, *St. Prosper*,
and *St. Hilary's* Letters to *St. Augustine*
and *St. Augustine's* Sentences concerning
Predestination.
Tracts upon profane Subjects; of which, see
Catalogue, p. 66.
JOHANNES HESSELIUS,
Doctor and Professor of Divinity at *Louvain*;
sent in 1563, to the Council of *Trent*. died
Nov. 7. 1566. Aged 44 Years. p. 708.

A Table of the Works

- Works.*
- Catechism.
 Proofs of the corporal Presence of the Body and Blood of Jesus Christ in the Eucharist.
 Of Invocation of Saints.
 Refutation of the new Faith.
 Discourse of the perpetual Firmness of the Chair of Saint Peter.
 Of the Sacrifice of the Eucharist.
 Of the Duty of a pious Man, in differences of Religion, against *Cassander*.
 Of Communion under both kinds against the same.
 Defence of Celebration of the Office in an unknown Tongue.
 Censure of some Histories of Saints.
 Commentaries upon *St. Matthew's* Gospel, first Epistle to *Timothy*, first General Epistle of *St. Peter*, and the General Epistles of *St. John*.
BARTHOLOMÆUS de LAS CASAS, Bishop of *Chiapa*.
 Born 1474. went into Orders after his first Voyage into *America*, whither he went a second and a third Time. Went into the Order of *St. Dominick*. Nominated Bishop of *Chiapa* in 1543. repass'd into *Spain* in 1551. died there at *Madrid* in 1566. p. 709.
- Works.*
 Several Memorials in Defence of the *Indians*.
 Discourse whether Princes may alienate their Subjects and Domains.
THOMAS CAMPEGIUS, Bishop of *Feltri*.
 Made Bishop of *Feltri* about the Year 1540. assisted at the Council of *Trent* in 1545. died at *Rome* in 1564. Aged 64. p. 714.
- Works.*
 Discourses concerning the Authority of Holy Councils: Of the Power of the Pope: Of the Duty of Christian Princes; that Priests may lawfully possess Temporal Estates: Of the Residence of Pastors: Of Plurality of Benefices: Of Simony: Of the Institution, and in Defence of Annates: Of Reservations, Pensions and Unions of Benefices: Of Reserved Cases: Of Exemptions, Excommunications, Interdicts, Observation of Festivals: Of Consecration of Bishops by Schismatics. And of the Indissolubility of Heretical Marriages.
CHARLES du MOULIN, Lawyer.
 Born in the Year 1500; began to teach the Law at 17 Years of Age: Receiv'd Advocate in the Parliament of *Paris* in 1522: Labours quietly till 1552, when he was obliged to leave the Kingdom. Returned to *Paris* in 1557: Obligated to quit it in 1562. Returned in 1564: Suffer'd new Persecutions. died *Decemb. 27. 1566.* p. 718.
- Works*, which any way relate to Ecclesiastical Matters.
 Of Usury. Council 43. XLIII. Whether it is lawful to pretend to be a Heretick, in order to discover them? Council about the the Establishment of the new Order of the Jesuites: Of Monarchy: Of the Dignity of Divinity, and the Laws: Of the difference between Civil Magistrates, and the Ministers of the Church: Concerning Elections of Bishops. Concerning the Reception of the Council of *Trent* in *France*: Notes upon *Gratian's* Decree, and the Decretals. Commentaries upon the Edict of the lesser Dates; and upon the Rules of the the *Roman* Chancery, reviv'd and allow'd in *France*: Harmony of the four Evangelists: Complaint against the *Calvinists*.
ONUERIUS PANVINIUS, a Hermit of *St. Augustine*.
 Began to write in 1550. died at *Palermo* in 1568, aged 39 Years. p. 724.
- Works.*
 Treatise of *St. Peter's* Supremacy.
 Of Ancient Funeral Rites among the Christians, and of their Cimetaries with an Explanation of several Ecclesiastical Terms: Of the Names of Ecclesiastical Offices, and Officers: Of Churches and their Parts: Of sacred Vessels and Ornaments: Of Priestly Habits. And of the Stations in the Churches in the City of *Rome*.
 Ecclesiastical and Profane Commentary, from *Julius Caesar* to *Maximilian II.*
- Treatise of the seven principal Churches in *Rome*.
 Of the Bishoprick, Titles, and Deaconries of Cardinals.
 Of Baptizing at *Easter*, and the Original of *Agnus Dei's*.
 Of the Sibyls.
JACOBUS NACLANTUS, Bishop of *Chioczza*.
 Made Bishop in 1544. assisted at the Council of *Trent*, died *May 6. 1569.* p. 726.
- Works.*
 Commentary upon *St. Paul's* Epistle to the *Romans* and *Ephesians*.
 Marrow of the Holy Scriptures.
 Eighteen Theological Tracts.
 Fourteen Theorems in School Divinity, and several other Tracts.
SIXTUS SENESENSIS, a Dominican.
 Quitted Judaism. Embraced Christianity. Went into the Order of *St. Dominic* under the Generalship of *Michael Ghisleri*, who was afterwards Pope by the Name of Pope *Pius V.* died in 1569. Aged 49 Years. *ibid.*
- Works.*
Bibliotheca Sancta.
 Other Works mentioned by himself. See *Catalogue, ibid.*
JOHN du TILLET, Clerk to the Parliament of *Paris*.
 Died in *December 1570.* p. 727.
- Works.*
 See the *Catalogue, ibid.*
JOHN du TILLET, (Brother to the former) Bishop of *Meaux*.
 Made Bishop of *St. Brioux* in 1553. removed to the Bishoprick of *Meaux* in 1567. died in *December 1570.* *ibid.*
- Works.*
 See *Catalogue, ibid.*
JOHN MERCER, Professor of *Hebrew* in the Royal College of *France*.
 Promoted to that Chair in 1547. died in 1570. p. 727.
- Works.*
 Commentaries and other Works upon the SS. Of which see *Catalogue, ibid.*
CLAUDIUS ESPENCÆUS, Doctor of Divinity of the Faculty of *Paris*.
 Born in 1511. received his Doctors Cap at 31 Years of Age, died *October 7. 1571.* p. 728.
- Works.*
 Commentaries upon *St. Paul's* Epistle to *Timothy* and *Titus*, with Digressions.
 Of clandestine Marriages: Of Continence: Of the Adoration of the Eucharist, in five Books: Of publick and private Masses: Of the Duty of Pastors: Of washing the Feet.
 Letter to *William Ruffee*, concerning the Education of Princes.
 Discourse concerning the Lily's of *France*.
 Against those that assert, that the Heavens are animated.
 Of the triple Spiritual Languor.
 Of the Method of reading *Pagan* Books with Advantage.
 Letters in Elegiac Verse
 Of the Original, Antiquity, Authors and Use of Collects.
 Other Tracts in *French*. Of which, see *Catalogue, p. 728, 729.*
HIERONIMUS MAGIUS, Judge of *Famagusta*.
 Taken in that City by the *Turks* in 1571. died in Captivity *May 27. 1572.* p. 730.
- Works.*
 Tracts of the Conflagration of the World, the *Equuleus*, and of Bells.
MICHAEL de MEDINA, a Franciscan, died between the Years 1570. and 1580. p. 731.
- Works.*
 Christian Exhortation, or of right Faith towards God.
 Tracts: Of Purgatory: Of saving Repentance: Of Christian Humility.
 Of Restitution: Of Indulgences.
 Exposition of the fourth Article of the Apostles Creed.
 Apology for *John Ferus* against *Dominico Soto*.
JOHN GENESIUS de SEPULVEDA.
 Divine and Lawyer.
 Born in 1491. died in 1571. p. 731.
- Works.*
 Treatise concerning the King of *Spain's* Right over the Persons and Estates of the *Americans*.
 Three Books of Free-will against *Luther*.
 Ant-Apology for *Albertus Pius* against *Erasmus*.
Theophilus; or, the Way of giving Evidence in hidden Crimes.
 Three Books of Solemnities of Marriages, and of Dispensations.
 Of the Truth of the Body and Blood of Jesus Christ in the Sacrifice of the Mass.
 Commentary upon the Canticles, out of *St. Ambrose*.
CORNELIUS MUSSUS, Bishop of *Bisonto*. Went to the Council of *Trent* in 1454. Sent Nuncio into *Germany* in 1560. Died *January 9. 1574.* aged 64 Years, *ibid.*
- Works.*
 Commentary upon *St. Paul's* Epistle to the *Romans*.
 Commentary upon the *Magnificat*.
 Five Books of divine History.
 Sermons upon the Decalogue, and the Apostles Creed.
FRANCISCUS BALDUINUS a Lawyer, born *Jan. 1. 1520.* died *Nov. 11th 1572.* p. 733.
- Works.*
 Preface and Notes upon *Optatus*.
 History of the Conference of *Carthage*.
 Preface and Notes upon the History of the *Vandals*.
 Three Defences against *Calvin* and *Beza*.
 Information concerning the Reformation of the Church.
 Apology for that Information.
ANTON de MOUCHY, vulgarly *DEMOCHARES*, Doctor of Divinity of the Faculty of *Paris*, flourished in the University of *Paris* after 1530. died in 1574. p. 1733.
- Works.*
 Discourse of the Sacrifice of the Mass, against the Blasphemies of the Enemies of the Liturgy.
BARTHOLOMEW CARRANZA, Archbishop of *Toledo*.
 Born in 1504. went young into the Dominican Order, where he taught. Went to the Council of *Trent* in 1546. Went into *England* with *Philip of Austria*, made Archbishop of *Toledo* in 1557. Assisted *Charles V.* at his Death, in 1558. Seized by the Inquisition in 1559. Carried to *Rome* in 1567. Condemned to make an Abjuration in 1576. Died *May 2d. the same Year ibid.*
- Works.*
 Sum of the Councils: Catechism in Spanish: That the Residence of Bishops is of divine Right.
CORNELIUS JANSENIUS, Bishop of *Gaunt*.
 Born in 1510. Flourish'd at *Louvain*. Nominated to the Bishoprick of *Gaunt* in 1568. Died *April 9. 1576.* p. 734.
- Works.*
 Paraphrase upon the Psalms, with very large Notes.
 Commentaries upon some Passages in the Old Testament.
Concordia Evangelica.
JOANNES GARETIUS, Canon Regular. Died in 1571. *ibid.*
- Works.*
 Collections of Passages of the Fathers upon the real Presence of Jesus Christ in the Eucharist, the Sacrifice of the Mass, Prayers for the Dead, and Invocation of Saints.
LAURENTIUS SURIUS, a Carthusian, born in 1522. took the Carthusian Habit at 20 Years of Age. Died *May 25th. 1578. ibid.*
- Works.*
 Edition of Councils: Acts of Saints: Collections of Homilies of the Fathers: Historical Memoirs: German Authors translated into Latin. See the *Catalogue, ibid.*
STANISLAUS HOSIUS, Cardinal.
 Born in 1503. Made Cardinal in 1561. Legate in the Council of *Trent*. Called to *Rome*, and made great Penitentiary by *Gregory XIII.* Died *August 5. 1579. ibid.*
- Works.*
 Answer to *Brentius*: Treatise of the Word of God: Dialogue of Communion under both

of the Ecclesiastical Writers.

both Kinds: Of Priests' Marriages: Of celebration of Mass in the vulgar Tongue: Confession of the catholick Faith: Letter of the Authority of the Pope: Apology for the Court of Rome, against the Politicians: Of ecclesiastical, civil, and episcopal Jurisdiction: Comparison of the ancient Church with ours. Letters.

CLAUDE GOUSTE, Provost of Sens. Wrote in the Reign of Charles IX. p. 735.

Works.

Of the power of the civil Magistrate in the Church.

JOHN STEPHEN DURANTUS, first President of the Parliament of Thoulouse. Died Feb. 10. 1589. aged 55 Years, *ibid.*

Works.

Treatise of the sacred Rights of the Church. **WILLIAM EISENGREIN**, Canon of Spire.

Flourished about the Year 1560. p. 736.

Works.

Catalogus testium veritatis: Chronicle of Spire.

MARTIN EISENGREIN, Vice-chancellor of the University of Ingolstadt. Died in 1588. *ibid.*

Works.

Sermons.

GEORGIUS EDERUS, a Lawyer. Flourished about the Year 1580. *ibid.*

Works.

See Catalogue. p. 736.

NICHOLAS DURAND, de Villegaignon Knight of Malta.

Flourished after the Year 1560. *ibid.*

Works.

Polemical Tracts.

HIERONYMUS OSORIUS, Archdeacon of Evora.

Born in 1506. died August 20. 1580. *ibid.*

Works.

See Catalogue, *ibid.*

HIERONYMUS OSORIUS, (Nephew of the former) Canon of Evora, *ibid.*

Works.

See Catalogue. 736

SIMON VIGOR, Archbishop of Narbonne. Went to Paris to study, in 1520.

Received into Navarre-College in 1520.

Commenced Doctor of Divinity in 1545.

Made Archbishop of Narbonne by Pope Gregory XIII. in 1570. Died November

1575. p. 737.

Works.

Sermons.

PETER EMOTTE, Dean of Laon.

Entered into Navarre-College, in 1566. commenced Doctor of Divinity, in 1572. died

August 1. 1580. p. 737.

Works.

Catholick Exhortations and Sermons.

Confession of the catholick Faith.

PETRUS CIACONIUS,

Born in 1525. died in 1581. p. 737.

Works.

Revisions of the Editions of the Works of the Fathers.

Notes upon Tertullian, Arnobius, Minutius, Felix and Cassian.

Tracts of prophane Antiquities.

JACOBUS BILLIUS,

Abbot of St. Michael in Lerm. died Nov. 22.

1581. p. 737.

Works.

Edition and Translation of St. Gregory Nazianzen's Works, of Isidore Pelusiota's Letters, of some of St. Chrysostome's Pieces,

St. Basil's, and St. John Damascene's.

Observations upon the Greek Fathers,

Devotional Tracts in French.

JOANNES BILLIUS, a Carthusian,

(Brother to the former) flourished about the same time. *ibid.*

Works.

Devotional Books, and French Translations.

NICHOLAS SANDERS,

Went our Bachelor of Arts at Oxford in 1550.

made Professor of the Canon-Law, about the Year 1556. retired to Rome, where he

took Priests Orders, and his Doctor's Degree, about the Year 1560. died in 1580

p. 737.

Works.

History of the Schism of England.

Of the visible Monarchy of the Church; several other polemical Tracts, See Catalogue, *ibid.*

JOHN MALDONAT, Jesuite. Born in 1534. entered into the Society in 1562. went into France in 1563. died Jan. 5. 1583. p. 738.

Works.

Commentaries upon the principal Books of the Old Testament.

Commentaries upon Jeremiah, Baruch, Ezekiel and Daniel.

Commentaries upon the four Gospels.

Explication of the CIXth Psalm.

Treatises of Faith, of the Sacraments; Letters; Relation of a Conference held at

Sedan with some Ministers: Of Free-will:

Of Grace: Of Original Sin: Of Prede-

stination and Reprobation: Of Righteousness and Justification.

GENTIANUS HERVETUS,

Canon of Rheims

Born in 1499. died in 1584. p. 740.

Works.

Translations of several Greek Fathers into

Latin. See Catalogue, *ibid.*

Of the Restoration of Ecclesiastical Discipline: Of the Marriages of the Sons of

Families: Two Letters of the Residence of Bishops.

Several small polemical Tracts in French, see

Catal. *ibid.*

Some Translations of Greek and Latin Books into French. See Catal. p. 741.

THEODORUS PELTANUS, a Jesuit, Commenced Doctor of Divinity at

Ingolstadt in 1562; Profess'd Divinity there. Retired to Augsburg in 1574. died May

2d 1584. p. 741.

Works.

Translations of works of Greek Fathers into

Latin. See Catal. p. *ibid.*

Theological and Polemical Treatises. See

Catal. p. *ibid.*

FRANCISCUS TURRIANUS, or

De La TORRE, a Jesuit.

Born about the Year 1505. Laboured the

Libraries of Italy: Went into the Society of the Jesuits in 1566. Spent the rest of

his Days in Germany, died there Nov. 12th

1584. p. 741.

Works.

See the Catal. p. *ibid.*

JOHANNES MOLANUS, Doctor of

Louvain.

Born in 1533. Commenced Doctor in 1570.

died September 18. in 1585. p. 742.

Works.

Usuardus's Martyrology, with Notes: Treatise of Martyrologies: Catalogue and

Chronicle of Saints in Flanders: Ecclesiastical Calendar: Festivals of Flemish Saints.

Journal of Saints, Physicians: Holy Warfare of the Dukes and Princes of Brabant:

Answer concerning Images and Prayers for the dead; and, Whether it is lawful

to give the Eucharist to Criminals. Condemned to die: Three Books of the Canons

of Cologne: Five Books of Faith, to be kept with Hereticks, Rebels, and Ty-

rants: of Testaments, and Pious Legacies: Of Agnus Dei's. and Tithes: Abridgment

of Practical Theology: *Bibliotheca Theologica.*

CHRISTIANUS ADRICHOMIUS.

Born in 1533. Ordained Priest in 1561. died

June 20. 5. p. 742.

Works.

Life of Jesus Christ, taken out of the Four

Gospels.

Discourse of Christian Blessedness.

Theatre of the Holy Land, and of the History of the Bible.

ALPHONSUS SALMERON, Jesuit,

Died Feb. 13. 1585. Aged 69 Years five

Months and five Days. p. 742.

Works.

Prolegomena, and Commentaries upon the Holy Scriptures.

Sermons: Discourse before the Council of Trent.

CAROLUS SIGONIUS. Died in 1585. Aged 60 Years. p. 742.

Works, relating to Ecclesiastical Matters.

Of the Common-Wealth of the Jews.

History of the Bishops of Bononia.

ANTONIUS AUGUSTINUS.

Archbishop of Tarragona.

Born in 1516; made Auditor of the Rota by

P. Paul III. Sent Legate into England by

Julius III. in 1554. nominated to the Bi-

shoprick of Alisa by Paul IV. and afterwards to that of Lerida by King Philip II. assisted at the Council of Trent in 1562. made Archbishop of Tarragona in 1574. died in 1586. p. 743.

Ecclesiastical Works.

Corrections upon Gratian. Abridgment of the Canon-Law. Ancient Collections of the

Decretals, with Notes. Penitential Canons with Notes.

MARTIN AZPILCUETA, called

NAVARRUS, Professor of Law,

Died at Rome in 1586. Aged 95 Years. p. 743.

Works.

Several Tracts of Canon Law and Morality.

See Catal. p. 743.

LEONADE CASTRO, Canon of Valladolid, Died very old in 1586. p. 131.

Works.

Commentaries upon Isaiah. Apology for the Vulgate.

JACOBUS PAMELIUS, Nominated to the Bishoprick of St. Omers.

Born May 13. 1536. Died Sept. 19. 1587.

p. *ibid.*

Works.

Editions of Tertullian's and St. Cyprian's Works, with Notes.

Edition of Micrologus, and of Cassiodore's Divine Institutions.

Commentary upon the Books of Judith, and the Epistle to Philemon.

Two Books of the Latin Liturgy.

Catalogue of ancient Commentators upon the SS.

Discourse to the States of Flanders, against Plurality of Religious in a Common-wealth.

CUNERUS PETRI, Bishop of Leenwarden. Born in 1531. Studied at Louvain.

Commenced Doctor in 1560. Made Bishop of Leenwarden in 1570. died Feb. 1580.

p. 744.

Works.

Theological and Polemical Tracts. See Catalogue, p. 744.

GULIELMUS LINDANUS, Bishop of Ruremond, and afterwards of Gaunt.

Born in 1525. Commenced Licentiate in Divinity, in 1552. Went out Doctor in 1556.

made Bishop of Ruremond in 1562. Removed to the Bishoprick of Gaunt in 1588.

Died Nov. 4. that Year. p. *ibid.*

Works.

Panoplia Evangelica.

Other Polemical Tracts. See Catalogue, p. *ibid.*

MICHAEL BAIUS, Doctor of Divinity of the Faculty of Louvain.

Born near Aeth in Flanders in 1513. Profess'd Philosophy in Louvain, from 1544,

to 1550. Licentiate in Divinity in 1545.

Doctor in 1550. Profess'd the SS. at Louvain. Entered into Disputes about Grace, about the Year 1560, died Sept. 16. 1589,

p. 745.

Works.

Notes upon the Censured Propositions, with a Letter to the Pope, and one to Cardinal Siler.

Tracts of Original Sin; Merit of Works; Original Righteousness; Virtues of Unbelievers; Liberty and Charity.

Of the Sacrifice, with Letters in his own Defence.

Of Indulgences, and Prayers for the Dead.

Of Sacraments in General. Of Baptism.

Consultation concerning some Questions about the Sacraments.

Of the Cloistering of Nuns.

Controversial Tracts against Marnix de St. Aldegonde.

Treatises concerning the Church. Two Discourses of the Power of the Pope.

PETRUS GALESIUS, Apostolick Prothonotary.

Flourished under the Popedom of Gregory XIII. and Sixtus V. died about 1590. p.

750.

Works.

Roman Martyrology. Lives of Saints of Milan. Notes upon the Text of the LXXII.

Interp. Commentary upon the Pentateuch.

ANDREAS de VEGA, a Franciscan.

Assisted at the Council of Trent in 1546. died after the Year 1560. p. 751.

Works.

A Table of the Works

- Defence of the Decrees of the Council of Trent, about Justification, in 15 Books. Fifteen Questions concerning Grace, Justification, and the Merit of Good Works. **JACOBUS PAIVA ANDRADIVS**, a Portuguese Divine. Assisted at the Council of Trent, where he made a Latin Sermon in 1562. died in 1576. p. 751.
- Works.*
Orthodox Explications. Defence of the Council of Trent. Discourse before the Council of Trent. Three Volumes of Sermons. **FLAMINIUS NOBILIUS**. Divine and Critick. Died in 1590. Aged 58 Years. p. 752.
- Works.*
Restitution of the Text of the old vulgar Latin. Of Man's Happiness. Of true and false Pleasure. Of Honour. Of Predestination. **CHRISTOPHER de CHEFFONTAINES**, a Franciscan afterwards Archbishop of Cefarea. Made General of his Order in 1571. Consecrated Archbishop about the Year 1586. Died about the Year 1590. 752.
- Works.*
Treatise of Free-will. Defence of the Faith of our Fore-Fathers. Of the necessary correction of School Divinity. **CLAUDIUS de SAINCTES**, Doctor of Paris, Bishop of Evreux: Was Professed in the House of the Canons-regular of St. Cheron in 1540. Commenced Doctor of the Faculty of Paris in 1555. Made Bishop of Evreux in 1575. Died in Banishment after the Year 1591. Aged 66 Years. 752.
- Works.*
Treatise of the Eucharist. Examination of Calvin's and Beza's Doctrine concerning the Eucharist. Answer to Beza's Apology. Commentary upon the Edicts of ancient Princes concerning Toleration. Works in French. See Catalogue, 752.
- A LOISIUS de LEON**, A Hermit of St. Augustine, Doctor of Salamanca. Died Aug. 23. 1591. Aged 64 Years. 753.
- Works.*
Treatise of the time when the Typical and real Lamb were Sacrificed. Explication of the Canticles. Three Books of the Names of Jesus Christ. **LATINUS LATINIUS**. Died in the Year 1593. Aged 80 Years, 753.
- Works.*
Bibliotheca Sacra & Profana; or Observations and various Lectures upon Authors. **JOHANNES LEUNCLAVIUS**, [i. e. Lions Claw.] Died in 1593. Aged 60 Years, or thereabouts. 753.
- Ecclesiastical Works.*
Version of St. Gregory Nyssen de Opificio Hominis, into Latin. Version of St. Gregory Nazianzen's Works, and of his Commentators into Latin.
- JOHANNES LENSÆUS**, Doctor of Divinity of Louvain. Died July 2. 1593. *ibid.*
- Works.*
See Catalogue *ibid.*
- WILLIAM ALAN**, Archbishop of Mechlin; and Cardinal. Made Cardinal in 1587. Made Archbishop of Mechlin in 1589. Died at Rome Oct. 16, 1594. Aged 63 Years, *ibid.*
- Works.*
Treatise of the Sacraments of the Church in Latin, Other Tracts in English. See Catalogue. *ibid.*
- PETRUS PITHOEUS**, a Lawyer, Died Novemb. 1. 1566. 754.
- Works.*
Treatise of the Latin Interpreters of the Bible. Notes upon the Institution of the Supper. History of the Controversy concerning the Procession of the Holy Ghost. Tract, entitled Comes Theologus. Liberties of the Gallican Church. Ancient Code of the Roman Church. Several ancient Authors published by him. See Cat. 754.
- FRANCISCUS TOLETUS**, Cardinal, Born at Corduba in 1532. Went into the Society of Jesus in 1558. Made Cardinal in 1593. Died Dec. 14. 1596. 754.
- Ecclesiastical Works.*
Commentaries upon the Gospel of St. John, twelve Chapters of St. Luke, the Epistle to the Romans, and the 37th Psalm. Sum of Cases of Conscience, or Instructions to Priests.
- EMANUEL SA**, a Jesuit. Went into the Society of Jesus in 1545. Aged. 15 Years. Died Dec. 30. 1596. 754.
- Works.*
Notes upon the Bible. Aphorisms of Confessors.
- SUFRIIDUS PETRI**, Died in 1507. Aged 70. Years. 754.
- Works.*
Collection of Treatises concerning Ecclesiastical Writers. Edition of Martinus Polonus, and the Chronicle of the Bishops of Utrecht. Notes upon Eusebius. Translation of the three last Books of Sozomen's History, and of the Apology of Athenagoras.
- PETRUS CANISIUS**, a Jesuit. Entered into the Society of Jesus in 1543. Died Dec. 21. 1597. Aged 77 Years *ibid.*
- Works.*
See Catalogue. *ibid.*
- GILBERT GENEBRARD**, Archbishop of Aix, Was Professed in the Abby of Maussac in Auvergne. Went to Paris, and there was made Doctor of Divinity in 1563. Nominated Regius Professor of the Hebrew Language. Made Archbishop of Aix in 1593. Expelled in 1596. Died March 14. 1597. Aged 60 Years. *ibid.*
- Works.*
Chronologia Sacra. Notes and a Commentary upon the Psalms. Several Polemical Discourses. See Catalogue. 753.
- Translations out of Hebrew, Greek and Latin. See Cat. *ibid.*
- Editions of Authors *ibid.*
- BENEDICTUS ARIAS MONTANUS**, Clerk of the Order of St. James, Born in 1527. Studied the Sciences and Languages at Alcalá. Laboured in 1571. in the Polyglot-Bible of Antwerp. Died in 1598. 755.
- Works.*
Edition of the Polyglot-Bible of Antwerp. Critical Tracts, and Commentaries upon the Bible. See Cat. 755.
- FRANCISCUS RIBERA**, a Jesuit. Went into the Society of Jesus in 1570. aged 33 Years, died in Nov. 1591. 755.
- Works.*
Commentary upon the Minor Prophets. Abridgment of that Commentary. Treatise of the Temple; see Cat. 755.
- THOMAS STAPLETON**, Professor of Louvain. Born in England in 1535. fled into Flanders at the time of the Revolution of Religion in that Kingdom, died October 12. 1598. 755.
- Works.*
See Catalogue, *ibid.*
- ALPHONSUS CIACONIUS**, a Dominican. Died in February 1599. aged 59 Years. 756.
- Works.*
History of Cardinals. Treatises to vindicate the History of the Delivery of Trajan's Soul; and that St. Hierome was a Cardinal. Of the Signs of the Cross and of Fastings.
- LAURENTIUS de VILLAVICENTIO**, Hermit of St. Augustine, Commenced Doctor of Divinity at Louvain in 1558. flourished till after the Year 1580. *ibid.*
- Works.*
Four Books of the way of forming Theological Studies. Three Books of the way of making Sermons. Two Volumes of Sermons.
- JODOCUS COCCIUS**, Canon of Juliers. Flourished towards the end of the Sixteenth Century. 756.
- Works.*
Catholic Treasure, containing Passages of Fathers, and Decisions of Councils upon Questions of Controversy.
- JODOCUS LORICHIUS**, a Carthusian. Flourished towards the end of the Sixteenth Century. died about the Year 1613. 756.
- Works.*
Several Polemical and Theological Tracts *ibid.*

A TABLE of the Ecclesiastical Writers of the Fifteenth and Sixteenth Centuries, Rang'd according to the Order of the Matters handled in them.

Of the Fifteenth Century.

- Works about the Truth of Religion, against Pagans, Mahometans, Magicians, Astrologers, and Impious Persons.*
- A Treatise of the Christian Religion by **Marsilius Ficinus**. Eighteen Books of the Immortality of the Soul, by the same Author. A Treatise of the Christian, and other Religions, by **Jerom Sabonarola**. The Alcoran sifted by **Nicholas of Cusa**.
- A Treatise establishing the Faith against the chief Errors of Mahomet, by the same. The Fortrefs of Faith, by **Alphonsus Spina**. Eight Books of the Faith against Mahomet, by **Denis Rickel**, a Carthusian. A Treatise against the Magical Art, by the same. —of the Immortality of the Soul. by **William of Houspelande**. —of the Soul, by **Peter of Ailly**.
- Questions about the Creation, by the same. Of the Agreement of Theology and Astrology, by the same. A Treatise of Astrology, by **Gerson**. A Treatise of John and Francis Picus of Mirandula, upon the same Subject. Pieces, of **Gerson**, about Happy or Unhappy Days. Against Talismans, and the Art of Magick, by the same. Censures of the Faculty of Paris, against Judicial Astrology.

Of the Ecclesiastical Writers.

- A Treatise against the Magical Art, by *James Springer*
Works against the Jews.
- A Treatise of *Jerome* of St. Faith, against the Jews, and the Talmud, call'd, *Hebraeo mastix.*
- Treatises of the Greeks against the Latins.*
- A Discourse upon the Trinity, by *Joseph Briennius.*
- Treatises of *Macarius Macres*, *Demetrius Chrysolonius*, *Macarius of Ancyra* and *Nicolas Sclengia*, about the Proceſſion of the Holy Spirit.
- Discourses and Pieces of *Mark Eugenius*; whereof one is about Consecration.
- A Piece against the Council of Florence, by *John Eugenius.*
- Treatises of *Plethon*, about the Proceſſion of the Holy Spirit.
- A Treatise of *Amiratzen* against the Council of Florence.
- of *George Scholarius* against the Council of Florence.
- of *Manuel Apeſtolius* against the Council of Florence.
- Treatises of the Greeks for the Latins*
- Treatises of *Bessarion.*
- of *George Scholarius.*
- The Answer of *Joseph* of Metona, to *Mark* of Ephesus.
- An Apology for the Council of Florence, by the same, under the Name of *Plusiadenus.*
- Two Letters of *Gregory Mamas.*
- A Discourse of *Andrew* of Rhodes, and *Iſidore* of Kiovia, to the Council of Florence.
- A Treatise of *Hilarion*, a Greek Monk, about Communicating with Unleavened Bread.
- A Letter of *George* of Trebizonde, and two Tracts by the same, about the Proceſſion of the Holy Spirit.
- A Treatise of *John Argyropoulos* about the Proceſſion of the Holy Spirit.
- A Treatise of the Light of *Thabor*, by *Matthew Camariote.*
- Treatises of Theology and Controversie, or the Principles and Dogmes of Religion.*
- The Natural Theology of God, and the Creatures, by *Raimund* of Sabunda.
- A Treatise of the Agreement, or Peace of the Faith, by *Nicholas* of Cusa.
- Divers Treatises of Theology by *Denis Rickel.*
- A Doctrinal of the Antiquity of the Faith of the Catholick Church, against the *Wickleſites*, and *Huffites*, by *Thomas Waldensis.*
- A Theological Summary, by *St. Antonin.*
- A Treatise of Learned Ignorance, by *Nicholas* of Cusa.
- Other Treatises of Theology, by the same.
- The *Theses* of *John Picus* of Mirandula.
- Other Works by the same.
- A Treatise of Philosophical and Divine Study, by *Francis Picus* of Mirandula.
- Theorems of the Faith, by the same.
- Other Treatises upon different Theological Matters, by the same.
- Of the Examination of Doctrines and Tryal of Spirits, by *Gerson.*
- A Declaration of the Truths which must be believ'd, by the same.
- A Protestation, of Confession, in Matters of Faith, by the same.
- The Characters of Obstinacy in the Case of Heresie, by the same.
- A Letter by the same about the Studies of a Divine.
- A Treatise of the Incarnation, by the same.
- Of Books which must be read with Precaution, by the same.
- A Treatise of the Terms of Theology, by the same.
- A Treatise against Curiosity and Novelty, in Matters of Doctrine by the same
- Conclusions about the Power of Bishops in Matters of Faith, by the same.
- A Treatise of Theological Studies, by the same.
- Of the Signs whereby to discern whether a Man is Just, or Unjust, by the same.
- A Treatise of the Conception of the Virgin, by *Henry* of Hesse, or of *Langeſtein*, by *Henry Arnold*, by *Charles Ferrand*, by *Robert Gaguin*, by *Vincent* of Barnaele.
- A Conjecture about the last Times, by *Nicolas* of Cusa
- Treatises by Cardinal *John* of Turrecremata.
- Censures of the Faculty of Theology at Paris, against diverse Errors.
- Questions about the Merit of Jesus Christ, by *James Perez.*
- Decrees of the Councils of Constance and Basil, against the *Wickleſites*, and *Huffites*, and the History of all the Transaſtions upon that occasion.
- Commentaries upon the Book of Sentences, and Sums of Theology.*
- A Commentary, and Questions upon the Sentences, by *Peter* of Ailly Cardinal.
- A Commentary upon the Sentences, and a Defence of the Doctrine of *St. Thomas*, by *John Capreolus.*
- A Commentary of *Varilong* upon the Sentences.
- An Abridgment of Theology, entituled *Vade Mecum*, by the same.
- An Abridgment of Theology, by *Nicholas* of Orbellis.
- A Catalogue of the Opinions of the Master of Sentences, which are rejected at Paris, and elsewhere, by *Henry Goricheme.*
- A Commentary upon the Book of Sentences, by *Denis Rickel.*
- The Marrow of the Sum of *St. Thomas*, by the same.
- A Commentary and Table, by *Gabriel Biel*, upon the Master of the Sentences.
- A Commentary upon the Sentences, and other Treatises of Theology, by *Stephen Bruleſer.*
- Treatises upon the Discipline and Policy of the Church.*
- A Resolution of that Question, whether it be lawful for a Monk of *St. Benedict*, to eat Meat in these Monasteries, where it is usually done, by *Gerson.*
- A Treatise against those who affirm, that by hearing Maſs on a certain Day, one shall never die a sudden Death, by the same.
- A Sermon about the Duty of Pastors, by the same.
- A Resolution of the Question, whether we should prefer the Prayers of a Devout Woman, or Laymen, before the Prayers of Ecclesiasticks, who are Sinners, by the same.
- A Rule for a Hermit of *Mount Valerian*, by the same.
- Diverse Treatises upon Matters of Discipline, by the same.
- A Treatise against the new Festivals by *Clemangis.*
- A Treatise against Simoniackal Prelates, by the same.
- A Mirrour of the Pope and his Court, by *Paul* an English Doctor.
- Rules to discern Mortal Sin from Venial, by *Henry* of Hesse.
- A Discourse of the Communion in both kinds, by *John* of Ragusa.
- A Discourse of *Henry Kalteisen*, about Preaching the Word of God.
- A Treatise of the Liturgy by *Simeon* of Theſſalonica.
- A Treatise of *Gerson* about the Communion in both kinds.
- A Treatise of the Sect of Whippers, by the same.
- A Treatise of the Difference between Venial and Mortal Sins, by the same.
- The Art of hearing Confession, by the same.
- Other Questions about Confession, by the same.
- Other Questions about the Vow of Obedience, Justification, and Confession, by the same.
- A Treatise of Contracts, which is publish'd under the Name of *Gerson*, but which belongs to *Henry* of Hesse, or of *Langeſtein.*
- A Treatise of Simony, by *Gerson.*
- Questions about Fundamentals, by the same.
- A Treatise of the Celibacy of the Ecclesiasticks, by the same.
- An Apology for the Order of *Carthusians*, by the same.
- A Treatise of a Spiritual Life, by the same.
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